

OLD ST. DAVID'S  
RADNOR


1700

1906

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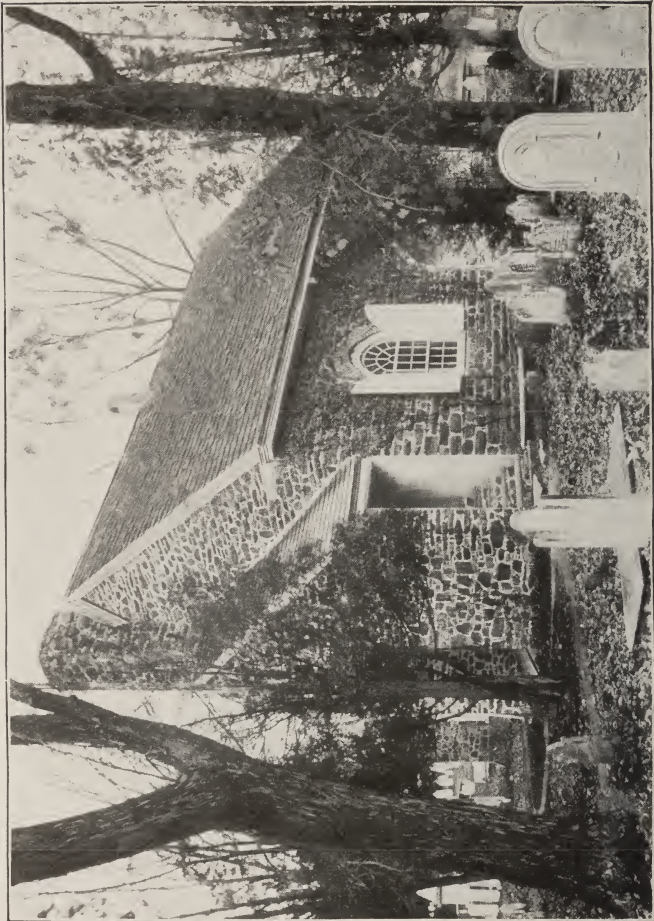


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Old St. David's at Radnor.



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THE HISTORY OF  
OLD ST. DAVID'S  
CHURCH

RADNOR, IN DELAWARE COUNTY,  
PENNSYLVANIA

WITH A COMPLETE ALPHABETICAL LIST  
OF WARDENS AND VESTRYMEN, AND OF  
THE INTERMENTS IN THE GRAVEYARD  
1700-1906

PREPARED AT THE REQUEST OF THE  
HISTORICAL SOCIETY OF DELAWARE COUNTY  
PENNSYLVANIA

THE JOHN C. WINSTON COMPANY  
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“Non tibi, eheu!  
Sed caræ memoriæ tuæ.”



## Prefatory.

St. David's, or Radnor, Episcopal Church is beyond question one of the most interesting historical landmarks of Pennsylvania. Its situation in a little valley at the junction of three of the oldest townships—Radnor, Newtown, and Easttown—is extremely picturesque, and although yet remote from the principal avenues of travel, it is so reasonably accessible as to claim almost daily the attention of visitors to the eastern shores of the United States.

Historical accounts of the place have so often appeared during the past fifty years—in sermons, newspaper articles, magazines, and pamphlets—that few Pennsylvanians of even moderate historical information are unfamiliar with its name, or indeed with many of its most interesting associations. Within a few months, however, much of the original correspondence between the early missionaries at Radnor and the English Society for the Propagation of the Gospel in Foreign Parts, as well as many parts of the minutes of the Society during the eighteenth century (which were kept by their secretaries in unusual detail), have been copied, and a very large amount of new and

## Prefatory.

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valuable material has thus been made available for historical research.

It is the object of this history, prepared at the instance of the Historical Society of Delaware County, to incorporate these fugitive articles (containing valuable and interesting traditions) with other available data into a comprehensive and systematic narrative of church history, accompanied by copies of such letters and documents as may add value and interest to historical and religious study, with a view to extend and deepen the influence which old Radnor Church should justly exert on present and future generations.

OLD ST. DAVID'S AT RADNOR.

*What an image of peace and rest  
Is this little church among its graves!  
All is so quiet; the troubled breast,  
The wounded spirit, the heart oppressed,  
Here may find the repose it craves.*

*See, how the ivy climbs and expands  
Over this humble hermitage,  
And seems to caress with its little hands  
The rough, grey stones, as a child that stands  
Caressing the wrinkled cheeks of age!*

*You cross the threshold; and dim and small  
Is the space that serves for the Shepherd's Fold;  
The narrow aisle, the bare, white wall,  
The pews, and the pulpit quaint and tall,  
Whisper and say: "Alas! we are old."*

*Herbert's Chapel at Bemerton  
Hardly more spacious is than this,  
But poet and pastor, blent in one,  
Clothed with a splendor, as of the sun,  
That lowly and holy edifice.*

*It is not the wall of stone without  
That makes the building small or great,  
But the soul's light shining round about  
And the faith that overcometh doubt,  
And the love that stronger is than hate.*

*Were I a pilgrim in search of peace,  
Were I a pastor of Holy Church,  
More than a Bishop's diocese  
Should I prize this place of rest and release  
From further longing and further search.*

*Here would I stay, and let the world,  
With its distant thunder, roar and roll;  
Storms do not rend the sail that is furled,  
Nor, like a dead leaf tossed and whirled  
In an eddy of mind, is the anchored soul.*  
Longfellow.



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OLD ST. DAVID'S CHURCH

RADNOR, IN DELAWARE COUNTY, PENNSYLVANIA.



# The History of Old St. David's Church.

In the "Holy Experiment" with which Delaware County became so intimately associated in October, 1682, William Penn did not seek to confine his fellow-settlers to those of his own creed, but welcomed practically all creeds and all nationalities to enjoy with his own peculiar sect that almost absolute religious toleration, in early colonial history, in which Pennsylvania more than any other State is privileged to glory. To members of the Church of England, however, Penn's charter secured the special privilege, "That if any of the inhabitants of the said pvince, to the number of Twenty, shall att any time hereafter be desirous, and shall by any writeing or by any person deputed for them, signify such their desire to the Bishop of London, that any preacher or preachers to be approved of by the said Bishop, may be sent vnto them for their instruccon, that then such preacher or preachers shall and may be and reside within the said pvince, without any Deniall or molestacon whatsoever." "A privilege," says Anderson, "neither arrogantly claimed by (Bishop) Compton, nor grudgingly conceded by Penn." The Church of England, indeed, would seem to be fairly entitled to share with the Friends some of the honor for that admirable policy towards the Indians, which contributed so largely not only to the

## Old St. David's Church.

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safety and success of the Pennsylvania settlement, but also to the glory of the Christian Church. This assertion is fully warranted by the language of Penn's letter to Lords of Plantations dated "Philadelphia the 14th of the Sixth Month 1683," wherein he says: "I have followed the Bishop of London's counsel by buying and not taking away the natives' land; with whom I have settled a very kind correspondence."

Amongst those specially entitled to this charter privilege were included numerous Welsh Churchmen emigrating from Radnorshire, Wales, who settled in the neighborhood of Newtown and Radnor Townships, within a few years of Penn's landing.

This congregational settlement, though probably centering around Darby Creek in the vicinity of Tryon Lewis' mill, also included families scattered over "The Welsh tract," and located within the area extending from the neighborhood of Paoli to the neighborhood of Bryn Mawr, and from the neighborhood of Newtown Square northward almost to the Schuylkill; yet, so completely have time and circumstances changed the face of the locality, that the physical evidences of the original settlement are now virtually confined to fragments of débris marking the sites of early mills along the bank of Darby Creek and its tributaries, or an occasional pile of stones, or a local depression marking the site of a settler's chimney stack or cellar, and even some of these are inevitably confused with those of more recent date.



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Oldmixon, who published his "British Empire in America," in 1708, distinctly recognized this settlement in the following statement:

Within land lies Radnor or Welshtown, finely situate and well watered, containing about fifty families; in this place is a congregation of Church of England-Men; but no settled minister.

This record, freely augmented by tradition, is no doubt the authority in Sherman Day's "Historical Collections of Pennsylvania," and in early newspaper articles, for reference to a log church standing on or near the site of the present building; but that such log church was, as traditions tell, ever garrisoned by settlers against apprehended attacks from Indians, or indeed ever existed, is most unlikely.

While there can be little doubt that the Welsh Churchmen of this neighborhood brought with them to their western homes a loyal devotion to the Episcopal Church government, which needed but the fostering care of the early missionaries to develop, yet (excepting such inferences as may be drawn from a vague note in Dr. George Smith's History of Delaware County, to the effect that Edward Hughes, whose name appears in the oldest epitaph in the graveyard of St. David's Church, "it is said was Rector of the Church as early as 1704"), there is no indication that any Episcopal services were established or even held at Radnor either by The Society for Propagating Christian Knowledge through their missionary, Rev.

Thomas Clayton (who as early as 1695 ministered at Christ Church, Philadelphia), or by the Swedish missionaries at Wilmington or at Wicacoe; and the earliest record of Episcopal organization amongst these Welsh settlers appears in a certificate from the Church Wardens and other members of Radnor Church, furnished in June, 1719, by Rev. Dr. Evan Evans, missionary at Christ Church, Philadelphia, to The Society for the Propagation of the Gospel in Foreign Parts, to the effect, "that the Rev. Dr. Evans hath preached the Gospel at Radnor at the House of Mr. Wm. Davis one of the subscribers once a Fort-night from Novr in the year one thousand seven hundred all the time he was resident at Philadelphia" (a period of some six years) "without any reward from us." This record, while disproving Radnor's seventeenth century establishment, clearly indicates that the settlement was one of the first and most important mission fields in Pennsylvania to receive the attention of the organizers of the old Propagation Society, even before their incorporation.

The year 1700 being thus authoritatively fixed as the earliest date of holding organized Episcopal worship at Radnor, it will be of interest to note very briefly the conditions existing elsewhere at that time in the history of civilization.

In Italy, Cardinal Albani, elevated in this year to the Papal Chair, yet retains there, as Clement XI, much

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of the temporal power which has so long disturbed Europe, and which is but entering upon its period of decline.

In France, Louis XIV is yet in the height of such despotic power as enables him to declare with verity, "*L'etat c' est moi.*"

Peter the Great is yet on the throne of Russia, and the foundations of his imperial city, St. Petersburg, are not to be laid until three years later.

Philip V, as the first Spanish Bourbon, has not yet entered Madrid to receive his crown and inaugurate the wars of the Spanish Succession.

It will be more than a decade later, before Frederick II of Prussia begins the eventful life which justly gave him the title of Frederick the Great.

In England, William III is yet on the throne he has but recently wrested from his unfortunate father-in-law in the bloodless Revolution of 1688; and constitutionally or politically, the nation has not yet entered on the era of its greatest achievements; while in the world of English literature Isaac Newton, Joseph Addison, Daniel Defoe, Alexander Pope, and Jonathan Swift are yet in, or approaching, the progress of their great careers.

On the North American continent, none of the provinces are yet advanced wholly beyond the period of a struggle for actual existence, and between and around all important white settlements yet impends the terrible menace of the Indians.

The State of Pennsylvania is still practically an unbroken forest, and the settlements outside of Philadelphia and Chester are universally of the rudest and most primitive type. The ignorance, bigotry and fanaticism which characterized the closing years of the seventeenth century in England and in Europe, still characterize the settlements in North America. The witchcraft executions at Salem have been committed within a decade of this date, and the entire history of the new world's settlement bears evidence of a condition primitive and undeveloped in the extreme.

In Proud's History of Pennsylvania (published in 1797) appears the following graphic description of the conditions confronting the early settlers on their arrival in the Province:

Their first business after their arrival was to land their property, and put it under such shelter as could be found, then while some of them got warrants of survey for taking up so much land as was sufficient for immediate settling, others went diversely further into the woods to the different places where their lands were laid out, often without any path or road to direct them, for scarce any were to be found above two miles from the water side; not so much as any mark or sign of any European having been there \* \* \* So that all the country further than about two miles distant from the river (excepting the Indians' moveable settlements) was an entire wilderness producing nothing for the support of human life but the wild fruits and animals of the woods. \* \* \*

The lodgings of some of these settlers were at first in the woods; a chosen tree was frequently all the shelter they had against the inclemency of the weather. This sometimes hap-

pened late in the fall and even in the winter season. The next coverings of many of them were either caves in the earth or such huts erected upon it as could be most expeditiously procured till better houses were built. \* \* \*

But the soil was fertile, the air mostly clear and healthy, the streams of water were good and plentiful, wood for fire and building in abundance; And as they were a pious and religious people, knowing their views in this their undertaking to be good, they cheerfully underwent all difficulties of this nature, and divine Providence blessed their industry.

Of the condition of the Welsh Churchmen when Mr. Evans instituted the first services at Radnor in 1700 and for the next few years, almost nothing is known. From meagre references in the correspondence of the missionaries, however, it seems quite certain that while no missionary was specially appointed to a charge at Radnor, religious services were maintained there with some measure of regularity, not only by Rev. Mr. Evans, but by Rev. John Clubb, an Episcopal clergyman who, after establishing a school at Philadelphia as early as 1705, and assisting Mr. Evans in his extensive field, had been induced to abandon his school, and had subsequently held a charge at Trinity Church, Oxford, and later at Appoquiminy, near New Castle, Delaware.

Dr. Sachse's monograph on "The Seventh Day Baptists of Chester County" refers to a visit early in 1702 of Rev. George Keith to the Radnor congregation in company with Mr. Evans, during the missionary tour of the Quaker churchman after his ordination. But

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Keith's journal does not refer directly to such a visit, and as his "Account of the State of the Church in America" mentioning the congregations under the care of Mr. Evans, refers to Radnor as "a Welsh Church," it would seem more probable that the language of the Radnor congregation was a bar to ministerial visits from him.

Some evidence of this early organization at Radnor is also suggested by the record of births from June, 1706, to November, 1712, entered in the oldest record book of the church which seems to have been kept as a general register for important events in the parish, including vestry minutes, parochial and financial statements and memoranda.

Both Mr. Evans and Mr. Clubb were Welshmen, and therefore especially qualified to minister to the wants of the Radnor churchmen, for at that early date English was not generally understood in the Radnor settlement, and all religious services were conducted in the Welsh language. Indeed as early as 1707, in his report to the Propagation Society, Mr. Evans refers to the fact that "The Welsh of Radnor and Merioneth in the Province of Pennsylvania have addressed my Lord of London (having a hundred hands to their Petition) for a minister to be settled amongst them who understands the Brittish language, there being many ancient People amongst those Inhabitants that doe not understand the English," and suggests that such a minister "might be capable by the blessing of

God to bring in a Plentifull Harvest of Welch Quakers that were originally bred in the Church of England but were unhappily perverted." And after Mr. Clubb's removal from Oxford to Appoquiminy, by letter of October 28th, 1711, to the Secretary of the Propagation Society, he earnestly asks that they would restore him to Oxford:

Or if it seem not good to them to grant me this my request yet it would please them to place me among my countrymen the Welch at Radnor (being not above 17 or 18 miles distant from Oxford), among whome likewise I have great hopes of being usefull and doing good, haveing been to preach to them of late in our Native Language as often as my attendance in the church (wherewith I was more immediately concerned) would give me leave. I find a numerous Body of them all desirous of the Benefit of a Minister duly ordained to Read and Preach the Word of God and to Administer the ordinances of Christ to them as you'll find by their Addresses to my Lord of London and the Honble Board.

Within a year later (July, 1712) another petition was forwarded to the Society signed by the missionaries Evan Evans, John Talbot, John Clubb, George Ross, John Humphreys and Jacob Henderson reciting the position and services of Mr. Clubb at Radnor, and again urging his appointment as the missionary at that field.

To this petition (formulated, there is some reason to believe, on the occasion of the consecration of Trinity Church, Oxford, so far as such rites could be observed in the absence of a recognized Bishop) no reply is

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preserved; but a little more than a year afterwards the minutes of the Propagation Society of September 11 and 18, 1713, indicate that Mr. Clubb appeared in London, inferentially in obedience to a summons from that body, who seem to have given most careful consideration of his case through a special committee. Here it is recorded that he "Produced his orders which the committee allows of," besides a certificate of good character from four of the missionaries in Pennsylvania, and "a petition signed by fifty of the inhabitants of Radnor, being Welsh \* \* \* desiring he might be the Society's Missionary among them \* \* \* he understanding Welsh and being capable of reading Prayers and Preaching to them in their native language", "Whereupon the Committee agreed as their opinion the said Mr. Clubb is qualified to be the Society's missionary to Radnor." This action of the Committee was approved by the Society, and a few months later (April 23, 1714) Mr. Clubb was appointed as the Society's first Missionary to Radnor, and to supply the cure at Oxford "till such time as the Church at Radnor is built," at an allowance of sixty pounds per annum from the Society.

The details of Mr. Clubb's entrance on his new charge are best told in his own letter to the Society as follows:

OXFORD, Pennsylvania, Oct. 6th, 1714.

*May it please your Honr.*

My safe arrival at port of Philada was (thanks be to God)



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upon the 24th of Augst. after a long passage of 13 weeks and the bearing of several difficulties. \* \* \*

In a few days after when my effects were delivered me, I entered upon my charge at Radnor and Oxford where the people were well satisfied and ready to receive me, and Mr. Humphreys as willing to go to Chester as the Society were pleased to appoint him their Missionary in that place. The people of Radnor were very thankful to ye Honble Corporation that you were pleased at last to consider them and send them the Minister they desired for ye welfare of their Souls. Their promise is now much after the same rate with that mentioned in their address by me vizt. of making what Provision they are able for their Minister tho. no certain yearly stipend.

They met me unanimously upon the day appointed, vizt. the 7th of the last month, and at the same time heartily engaged themselves to build a handsome stone Church. They subscribed that day a tolerable sum to the carrying of it on, and obliged themselves to make it good, and for the rest I shall use all the means I am able to effect it by collection. Indeed they are a large Congregation of well-affected people to the principles of the Church and deserved your charitable consideration long before.

That Mr. Clubb did not overestimate the character of these Radnor Welshmen is evident from the fact that within a year after this first meeting the present church was erected; and when are appreciated the great difficulties with which such a work under such conditions must have been prosecuted, every thoughtful mind must be filled with admiration for the lofty spirit animating those early settlers in their work; and the old Church must ever be a place singularly suggestive of the sentiments which prompted the great rustic poet

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to exclaim of the impressive ruins of Lincluden Abbey :

Ye holy walls, that, still sublime,  
Resist the crumbling touch of time ;  
How strongly still your form displays  
The piety of ancient days !

In an article appearing in the *Philadelphia Ledger* in the summer of 1891, Dr. Julius F. Sachse has given an interesting statement of the arrangements for the building of the church. He says :

The congregation at Radnor at once set to work to redeem their promise to erect a suitable house of worship. A lot of ground was secured, stone prepared for the superstructure, limestone quarried and hauled from the Great Valley, preparatory to burning into lime, sand obtained, timbers felled, hewn and squared, shingles split and shaved, while by aid of a pit-saw, scantling was prepared for the frames and doors. The magnitude of this undertaking will appear when the fact is taken into consideration that most of this work was done during the inclement months of the winter, and that everything devolved upon the fifteen families which composed the congregation.

This statement, though predicated upon legitimate inferences rather than established occurrences, presents an historical picture as interesting as it is impressive.

Of interest in this connection, as indicating the location of the congregation at Radnor Church, is the language of the following letter to the Propagation Society, dated "Chester in Penna., June 17, 1730," from Rowland Jones, a schoolmaster :

The County is not divided into Parishes as yet but only into small Townships, and Radnor Township has as few

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people in it as any, but the Congregation of the Church depends on other Townships more than upon Radnor \* \* \* for Radnor Township has very few church people in it, but East Town and Newtown and others adjacent thereunto has more belonging to the Church than Radnor, and indeed the Church itself does not stand in Radnor Township, but in Newtown, only as I heard say by some, they design to have it Radnor Parish when the County is divided so.

Tradition maintains that before the present site of the church was selected, sharp debates were held to determine its location. Many of the settlers desired it to be erected on a large lot of some fifteen acres in Easttown township at the northwest corner of Waterloo and Sugartown roads. This is said to have been at that time a cemetery, and in the memory of some of the old residents was known as "the graveyard field." As was not infrequently the case, however, the proximity of water is said to have determined the present location for the church, and the request for a piece of ground upon which to build their church was answered by a laconic permission from the owner to "fence off five acres in one corner" of his land.

No deed or other evidence of a grant seems ever to have been obtained, although that such was contemplated appears from the following anonymous entry, without date, in the old parish register, viz.:

We ye underneath subscribers, do by these Presents own and acknowledge ourselves indebted for ye several sums by us hereunto subscribed, & promise to pay ye same towards ye discharging ye debt due upon St. David's Church to be paid ye hands of ye Commissary at Philadelphia, then Being,

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& to be disbursed by ye said Commissary, wn. he can have a firm deed from ye prsons concerned in ye building of St. David's Church, and no otherwise.

Like many other Colonial philanthropies—standing in marked contrast with modern ones—the donor was the mere vehicle of the donation, and figured inconspicuously, and there is no certainty from whom the grant of the land was obtained. A careful examination of Smith's Atlas of Early Titles in Delaware County, supplemented by valuable information and deductions suggested by that author, shows from recitals in deed from Anthony to Isaac Wayne, dated August 19th, 1774, and recorded at West Chester in Deed Book W, page 275, that some time prior to 1716, William Davis and Thomas Edwards acquired title to a considerable tract in the northwardly corner of Newtown Township, where the church stands, being part of the original tract acquired by William Wood, containing some two hundred and seventy acres. In addition to this evidence of the title of Davis and Edwards to the land around the church, there appears in one of the Vestry books what purports to be a copy of an unrecorded deed for thirty-five and three-fourths acres adjoining "the corner of the church land" from Owen Ellis (weaver) and wife to Robert Elliot, dated June 20th, 1763, wherein is also recited a deed for twenty acres in Newtown (part of the thirty-five and three-fourth acres conveyed), dated March 27th, 1722, from William Davis, Thomas Edwards and

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Evan Hughes, Executors, *et al.* of Edward Hughes, to Richard Hughes. No will of Edward Hughes can be found of record, but the coincidence of the name with that in the oldest epitaph, supplemented by Dr. Smith's vague note already referred to, also arrests attention.

In view of the close relation that both William Davis and Thomas Edwards sustained to the church organization, it would seem highly probable that to one or both of them is the church indebted for the laconic conveyance referred to; and this theory finds some support from a mysterious entry in the old register, accompanied by no further explanation, as follows:

JUNE THE 8TH, 1729.

The Gift of Mr. William Davies to St. David's Church at Radnor in the Province of Pensilvania.

Although in Mr. Brincklé's handwriting in a later register appears an entry stating that, from traditional sources, he learns that the church land "was deeded by one Saunders," this explanation of the title is unsupported by any other evidence.

It is a lasting glory to the administration of justice in Pennsylvania, that the philanthropic acts which secured the land for old St. David's Church, and later for the old Eagle School in Tredyffrin township, were sustained, notwithstanding an entire absence of record title in each case, and the test of prolonged litigation.

Early in May following Mr. Clubb's arrival, the foundation of the present building was laid with the solemn Episcopal ritual so well becoming the occasion.

Nearly all of the Protestant Episcopal clergymen in the Province, both English and Swedish, are said to have attended and taken part in the ceremonies.

The details of this scene are tersely preserved in the diary of Israel Acrelius, one of the Swedish clergymen, as follows:

But something peculiar is to be seen among the English at the laying of the foundation of a church.

On the 9th of May, 1715, Pastor Sandel (the Swedish missionary at Wicacoe, Philadelphia) was invited to attend the laying of the foundation of Radnor Church sixteen miles from Philadelphia. First a service with preaching was held in a private house then they went in procession to the place where the church was to be built. Then a prayer was made, after which each of the clergymen laid a stone according to the direction of the master-mason.

One of the subsequent missionaries gives an additional light on the appearance of the church in a letter, containing the following extract:

LONDON, Augt. 3rd, 1728.

\* \* \* The Church of Radnor was likewise built by the Contributions of well-disposed People in the Year 1715, and the materials of it are stone, &c., and it is 40 foot long, 27 foot broad and 18 to the square; it has no endowment that I know of.

(Signed) ROBT. WEYMAN.

In Dr. Sachse's article, referred to, further details of the size and character of the building are given as follows:

The dimensions of the new church were 40 by 26 feet, and, according to the custom of that day, it was laid out east and

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west, with the main door in the south. The east was pierced for a large window, and if I err not, there was an additional door in the west end; two large windows in the north and south walls respectively admitted ample light, while the roof with its sharp pitch, the more easily to shed the snow, gave height and proportion to the structure.

The interior of the church for many years remained unfinished and open to the roof, exposing to the view the split shingles, and oaken rafters, which still bore the marks of the axe of the pioneer who felled the timber and hewed them into shape.

The church erected in 1715 presented a very different appearance than the present edifice. Disclosures resulting from repairs and alterations made in 1893 show beyond reasonable doubt that a door was originally in the west end, and that this and the original windows were of Gothic architecture.

The erection of the church building was, however, only an incident (though a very important one) in the history of missionary work at Radnor. Scant room existed in the life of the devoted American missionary of that period for æstheticism. The example of the Cathedral Bishops of early English history, who recognized architectural as well as spiritual obligations in their high office, had no parallel in early American history.

Old Radnor Church bears convincing evidence in itself—besides the Swedish testimony—that the stones of its walls were laid “according to the direction of the master mason.” But if any architect was responsible for its Gothic features, it was certainly not Mr. Clubb.

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That missionary was engaged during the erection of the church building in laying foundations for far more important buildings, even "those not made with hands," and so absorbed was he in this holy work, that he has left in the old register no record whatever of his brief term; and even the Secretary of the Propagation Society complains, in a letter to him, that he has failed to comply with the Society's order respecting semi-annual reports of the condition of the parish. But the cause for this oversight is forcibly given in a letter from John Humphreys, missionary at Chester to the Society, wherein, under date of October 3, 1715, speaking of the arduous life of the missionaries, he says:

Mr. Clubb has likewise his hands full as well as we, preaching frequently to 2 or 3 congregations besides those immediately committed to his charge by the honble Society.

This is the last account of Mr. Clubb's work at Radnor. In a memorial to the Society dated 6th of July, 1716, Rev. Evan Evans, then about to return to Philadelphia from England, refers to his "understanding that the Churches of Oxford and Radnor are vacant by the Death of Mr. Clubb," and in John Humphreys' letter to the Society dated August 4, 1716, he speaks of "the death of Mr. Clubb whom God was pleased to take from us last Christmas."

But little more detailed is the account in a communication from the Radnor Church Wardens and others to the Society, dated September 26, 1720, wherein they say:



Dr. Clubb our late minister was ye first that undertook ye care of Radnor & Oxford & he paid dear for it; for ye great fatigue of riding between ye two churches in such Dismal ways & weather as we generally have for four months in Winter soon put a period to his life.

Although of this life very little is known, although he was officially connected with this parish but a few months, enough has been told of Mr. Clubb's short history, ending during that eventful year, 1715, just as one great aim of his ministry here had been accomplished, to call out very deep interest; nor is this interest lessened by the fact that on the very day on which is commemorated the advent of his beloved Lord into this world, came the summons to John Clubb to meet that ascended Lord in the heavenly kingdom; and the absence of any record to mark the grave of this good man, most forcibly suggests the fitness of that tritest of epitaphs, "*Si monumentum requiris, circumspice.*"

The following receipt on a fragment of paper in one of the old books seems to be the only reference to Mr. Clubb amongst the Radnor records:

PHILA., Oct. ye 4, 1718.

Recd. then of Mrs. Isabella Clubb the books in the catalogue hereunder written by the order of the Reverend Evan Evans which books were all delivered by the sd Mrs. Clubb in the presence of Dr. Evans, being all that she found belonging to the Church of Radnor after her husband's death as she saith.

I say Recd. for the use of the Missionary to Radnor for the time being,

By us

MERRICK DAVIS

EVAN HUGHES

*Wardens of Radnor Church.*

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This fragment interestingly supplements a letter from the Society to Dr. Evans, dated October 14, 1717, wherein they request that he shall send them "A List of all the books which shall be delivered to you by Mrs. Clubb." And in a letter to the Church Wardens of Oxford and Radnor dated Aug. 6, 1716, the Secretary of the Propagation Society expresses their willingness that "Mrs. Clubb should receive her husband's Last Quarter's Salary as a gratuity, tho he died before Quarter day, Provided their books which her late husband left in his hands be safe and ready to be delivered according to the Society's order."

In Dr. Evans' memorial to the Society, dated July 6, 1716, already referred to, he "proposes (that if the Honble Society will be pleased to allow him the Salary appointed to Mr. Clubb) to undertake to officiate every week alternately at ye said two churches on Tuesdays or Thursdays; the people being used to attend constantly Divine Service upon Week days, and pticular that when he resided at Philadelphia and preached to the Welch on the week Days the congregation was as numerous as it hath been since it was served by Mr. Clubb on the Lord's Day." And in a "second Memorial of Evan Evans, D.D., to ye Honble Committee of the Society," he offers to "supply Radnor and Oxford without any salary from them as soon as the Patent be renewed for ye church at Philadelphia."

The appointment of Dr. Evans as missionary at Radnor and Oxford was at once made, and in the let-



Doorway and Judge Moore's Grave.



ter (already quoted) from the Society to the Church Wardens of those places dated August 6, 1716, informing them of the fact, they are urged to "consider on proper means to raise Among your-Selves a Maintenance or some Allowance for a Minister to reside Constantly Among you to officiate on the Lord's day and take a more Immediate and Constant Care of you."

To this appeal the Church Wardens of Radnor replied, under date of September 20, 1717, referring to "the death of our good Minister, the Revnd Mr. Clubb, which was a great loss to our Congregation and Others in this Province," and very forcibly presenting their position as:

Generally poor settlers that have newly settled Lands back in the Wilderness and have not yet as much as our own Habitations free from debts. \* \* \* We have built a church (in hopes of being supplied with the right worship of God) and have put ourselves in so much debts that in all Probability (according to the times) we shall be several years before we clear ourselves for the outside building without furniture, &c. \* \* \* If we should attempt to bring our Congregation under a Certain Salary it would be a means to scatter our Congregation among Other Societies and bring it to Nothing (or at least to a very few); but we can do no less than Lament our great loss for the Reverd and good Minister, Mr. Clubb, for by all likelyhood if he had lived our Congregation would have increased, for we had several children by him Baptized. [They earnestly urge that the Society] will consider some way to supply us on the Sabbath days and ease the Doctr of the Trouble now Imposed on him, altho. we cannot Complain on him, for our Reverend and good Doctr

hath not neglected his Duty but it is almost Unreasonable to expect him to travel so far in the winter season having soe much Business in the City daily required at his hands and the Cuntrey Church at frankford.

Of the further history of Radnor Church during Dr. Evans' ministry little is known, except that he entered upon the duties of his Mission March 22, 1717, and continued in the active discharge of them until June, 1719, when he removed to Spesutia Church, St. George's Parish, Baltimore County, Maryland, and was succeeded by Robert Weyman, son of William Weyman, who was probably a Welshman, with English education.

Although Dr. Evans' appointment at Radnor to succeed Mr. Clubb was in the nature of a temporary one, and only continued about two years, yet his services in the establishment of the Parish, and his prompt action in supplying the vacancy after Mr. Clubb's death, entitle him to a high place of reverence amongst the early missionaries at Radnor, to whose fostering and faithful care the church owes its existence. Little is known of his history. In a letter of "9bre 1, 1700," immediately after Mr. Evans' arrival as missionary to Christ Church, William Penn referring to him, says, "The new minister sent over for Philadelphia has been with me and appears a man sober and of a mild disposition," and a few years later speaks again of him as "Parson Evans whom I esteem."

During his return to England, about 1716, he received the degree of Doctor of Divinity from Brasenose

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College, Oxford, He died in Maryland, October, 1721.

Of the details of Mr. Weyman's appointment and ministry very little has been preserved amongst the Church records; the records of the Propagation Society, however, have supplied much valuable material from which the history of the church in this early period is fairly presented, in the copious extracts which follow.

The letter of instructions from the Society, accompanying Mr. Weyman's credential letter, is dated February 1, 1719, although the copy of the letter itself, recently published, is dated "September 18" of that year. A memorial from the Church Wardens and Vestry of Radnor to the Society dated September 20, 1720, after expressing "our humblest thanks for sending us a pastour so assiduous in ye work of his calling and so well qualified and inclined to Instruct us as ye Rev. Mr. Robt. Weyman," suggests the inconvenience incident to attendance at both Oxford and Radnor, and urges that the Society "would condescend and settle ye Rev. Mr. Robt. Weyman or any other Welsh minister among us and ye People of Parkyeomn which are now building a church."

This reference to a church "now building" is evidently to the original church at Perkiomen erected in 1721 in the burial ground opposite the present building, and clearly indicates the parentage of that ancient parish.

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The desire for a resident missionary at Radnor finds constant expression in the correspondence of this time. The minutes of the Propagation Society show the receipt of a letter from Thomas Edwards (one of the Wardens of Radnor Church), dated "Easttown, March 29, 1721," expressing apprehension of Mr. Weyman leaving "on account of being too great a fatigue to supply that and Oxford 28 miles distant, and as he did not well understand Welsh, and not one-fourth of that congregation understanding English." Also a letter from Mr. Weyman to similar effect and referring to the fact that two or three miles from Radnor is "a meeting of Quakers, and another of Independents, the teachers of which preaching in Welsh draw many of the congregation after them."

In a letter to the Society, dated "Philadelphia, 4th April, 1723," Mr. Weyman expresses satisfaction that the "Hon'ble Society are enclined \* \* \* to make some provision \* \* \* for the people at Radnor who require a person of years and well conversant in the Welch tongue to reside amongst them and to visit them from house to house as well as to preach to them, for frequent conference with them in their own language is the most likely method that I can think of in order to recover them from their errors and to bring them to a conformity to our holy mother the church to which many of them are inclined but cannot be brought over by mere Itinerant preaching."

In another letter to the Society, dated "Oxon, Pen-



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silvania, July 26, 1725," he acknowledges their letter of August 25, 1724, and expresses regret "that the Society are not yet come to resolution of sending a missionary to Radnor, where the people have great need of one to be always residing amongst them that can converse with them in their own British dialect," and adds, "I have communicated the contents of the Letter to them and they have immediately upon the perusal thereof agreed and committed it in writing in an instrument obligatory under their hands to contribute Yearly £40 in proclamation money towards the better support of such a missionary as the Honble Society shall think fit to send them. But they desire he may be well acquainted and obliged to speak to them in their own language because there are a considerable number amongst them that are strangers to the English."

Another petition to the Society, without date, purporting to be "The Address of the Inhabitants of Radnor & East Town in Pensilvania and members & well-wishers of the Church of England as by Law Established," after acknowledgment of the "Invaluable blessings that we have from Time to time and for the space of many years enjoyed by your Appointment of the Reverend Mr. Robert Weyman to exercise ye Duties of the sacred function amongst us in conjunction with the care and oversight of other churches," expresses an earnest desire for "his settlement wholly and solely & constantly amongst us in the

Relation of Pastor to the end we may have the comfort & satisfaction of being led in the way of salvation of having the means of grace dispensed to us in our own Language, wch is more Edifying to us than any other can be," and after further eulogy of Mr. Weyman as "a Painfull labourer in God's Vineyard amongst us," concludes with the request "that we shall be provided with a minister that shall Officiate amongst us in our own British Language for the Reason aforesaid."

There can be no doubt that the further reference in this petition that "we have resolved on building another Fabrick in Stone for Divine worship \* \* \* about eight miles in distance from this" marks an early period in the history of the establishment of St. Peter's Church in Chester Valley, and indicates also the parentage of that ancient parish.

From the records of Christ Church, Philadelphia, was obtained an interesting bit of information to the effect that in 1726 Rev. Mr. Weyman officiated there constantly from February until September after the withdrawal of Rev. Dr. Richard Wilton and received from the Vestry fifty pounds for his services; and again in 1729 "Rev. Dr. Weyman preaches before the Welsh in their language and gives them a Welsh psalm on the organ."

These records indicate in Robert Weyman an ideal pioneer missionary, intelligent, earnest and aggressive; yet no less clearly do other records show him to be a

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faithful pastor of the parishes specially committed to his care at Radnor and Oxford, although it seems clear that his residence was in the Oxford parish with which he seems more closely identified. In Dr. Buchanan's Historical account of Oxford Parish, Mr. Weyman is referred to as "a person of great worth and very dilligent in the discharge of his ministerial duties."

The following record taken from the old register indicates that under Mr. Weyman was organized the first regular Vestry of Radnor Church, (although mention is also made of Vestrymen in the petition of September 20, 1720). This occasion was evidently the one referred to in Mr. Weyman's letter of July 26, 1725, before quoted. The entry is preceded by a memorandum that at the Easter Communion of 1725, fifty-nine persons, whose names are given in detail, participated:

MARCH YE 28TH, 1725.

A Letter fm the Honble Society for propagatn of the Gospel in Foreign parts to the Membs of St. David's Church in Radnor Bearing being read that Day before the Congregation, T'was then agreed yt on ye Thursday following they wd. meet to prepare an answer to ye same.

THURSDAY, April ye 1st, 1725.

Att a meeting of the ministr & membs of the Church of St. David's in Radnor T'was proposed ye new ch. Wardens shd. be named for the ensuing year and a Vestry appointed not exceeding Twelve in Numbr to Represent the whole congregation for the greatr ease of the people in carrying on the affairs of this Church.

During his term at Radnor Mr. Weyman returned

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to England, under circumstances of which no record is preserved, and while there submitted a report or memorial to the Society under date of "London, Augt. 3rd, 1728," indicating not only a knowledge derived from a faithful pastorate, but also containing a valuable and interesting description of the condition and circumstances of the early settlers as follows:

The number of inhabitants originally belonging to and frequenting these Churches at first was small, as was their general Condition low in the World. Their employment was chiefly Agriculture and handy Craft Employments. Their sentiments in matters of Religion were very wild & absurd for the most part, & their manner of living is to this day Plowing the ground and following the business of the farms, Plantations and trades. They are dispersed over a large Compass of ground and live not together as our towns in England, but scattered & remote and at a great distance from any other Church. Even at the distance of 9 mile from Philadelphia at Oxon, & at Radnor 16, which is the nearest Place of Worship, and not easy to travel to specially in Winter in Extreme Cold nor in Summer in excessive heat.

The number of inhabitants in the Township of Oxon are according to the best & nearest computation that I can make about 60 families, and in Radnor about the same number. In their fortunes they are much the same as they are in their conditions indifferent and mean. \* \* \*

\* \* \* At Radnor there is one Quaker Meeting House and a Considerable number of Dissenters from the Church of England in both Parishes. \* \* \* There are two Schools in my parish \* \* \* At Radnor none.

It is not easy to enumerate Negro Slaves in this Country, considering their distance and the remoteness of their Situation. Neither is there any due care taken hitherto for their

Instruction, and I have often pressed the necessity & duty of it upon their masters and offer'd my Service to instruct them in the principles of the Christian Religion, and to prepare them for Baptism; and could never prevail but with one Family at Oxon, and another at Radnor to bring them to Church.

In October 1730, a vacancy having occurred in the important Mission field at St. Mary's Church, Burlington, by the death of Rev. Mr. Howard, Mr. Weyman made application to the Society for appointment to that charge, assuring the Society at the same time that "I would not in any wise leave my Flock at Oxon and Radnor, had it been possible for me considering distance of the situation of the two Towns to serve each of them with Advantage to them and with any conveniency to myself," and urging the association of Radnor with Perkiomen and Oxford with White-marsh.

This petition was favorably considered by the Society, and during that same year Mr. Weyman removed to Burlington, terminating his connection with Radnor after a faithful service of eleven years, "Marked," (as Anderson truly records) "by unvarying diligence and zeal on his part and by the continued love and confidence of his increasing flock." He remained at Burlington until his death about 1739, leaving a widow and six children in straitened circumstances for whom the Propagation Society made some provision.

After Mr. Weyman's removal to Burlington, Radnor Church, during nearly two years, had no settled

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minister, but in the old registry is found the following quaint subscription list:

At St. Davids Church, Nov. 7th, 1731. We whose names are under written do promise to pay into ye Hands of the present Church wardens, the several sums of money annexed to our names on or before ye 16th day of May next ensuing the Date hereoff for the use of Mr. Backhouse who pretends with God's assistance to officiate here once a month.

This minister, Rev. Richard Backhouse, then missionary at Chester, was relieved of his duties by the Rev. Griffith Hughes, who probably arrived early in the winter of 1732-33 as the Society's missionary to Perkiomen and Radnor; the separation of Radnor Church from Oxford and its union with St. James Church at Perkiomen, having been effected by the Society in accordance with the recommendation of Mr. Weyman.

The minutes of the Propagation Society and other authorities indicate that Griffith Hughes, who applied for the Radnor Mission in June, 1732, was a recent graduate of St. John's College, Oxford, who was seeking Holy Orders. He was recommended for the Radnor Mission by a Dr. Pardo "in pursuance of the request of the Society," and having passed a successful examination he received Priest's orders, and in October, 1732, was appointed as the Society's missionary to Radnor and Perkiomen at a salary of sixty pounds per annum.

The date of Mr. Hughes' arrival at his mission does

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not appear in any record, although an allusion to him as "the missionary designed for Radnor whom the congregation impatiently expect" appears in a letter from Rev. Archibald Cummings to the Secretary of the Society as early as March 8, 1732.

While there are but few references in the Church register to Mr. Hughes' term at Radnor, much information is to be gathered of this time from his letters to the Society; and this fact is again deemed a sufficient warrant for submitting the following copious extracts therefrom.

In a letter dated "Radnor, March 2, 1733-34," Mr. Hughes writes to the Society:

At my first entry upon my mission, I was very kindly received especially by the Welch. \* \* \* I have visited all my parishioners at their respective houses and found a great many of them much neglected in their education & ignorant of the very fundamentals of religion, & others whose principles were very much vitiated with false doctrines. I endeavored to rectify the mistakes of the latter and to instruct the former what was necessary to be believed & practiced. I had no sooner finished this task than I found a great necessity of visiting a great many Welsh & English gentm that lived far back in the woods, where I found a great number of well disposed persons, but entirely destitute of a Minister. At their earnest request I have gone there several times since and for a long time I had no other place to preach but under the shade of a large tree, their houses being too small to contain the great number that resorted there. My last journey to them completed in all 1105 miles, besides my weekly attendance at Radnor and Perquihoma, at either of which churches I preach and catechise every Sun-

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day. \* \* \* The number of communicants in Radnor at my first coming was 48, now increased to 55. At Perquihoma 19, increased to 21. I have christened in all near 100, ten of these being adults.

A letter from the "Church Wardens and Vestry to ye Society" dated "Radnor, Pensilvania, Sep. 25, 1734," expresses profound gratitude for the action of the Society "in sending the Rev. Mr. Hughes to be our missionary who not only so well officiates in ye Welch tongue, but also by his great care, learning and Piety sufficiently demonstrates the Honourable Society's most prudent Choice."

In a letter to the Society, dated "Radnor, Pensilvania, December 3, 1734," Mr. Hughes refers to "several journeys to visit the back inhabitants, sometimes 60 or 70 miles from home, where I christened a great number. But in more particular at Canistogo where for some time past I preached both in Welch and English on the first Tuesday in every month." He further emphasizes the great need of Welsh books, and suggests his willingness—"myself being the only person that officiates in that Language"—to return to London "to reprint or Translate a Sufficient number to answer ye present necessity."

This reference to services at Conestoga is, no doubt, to the same place which Richard Backhouse, missionary at Chester, in letter of March 12, 1728, identifies as "Back in the Country seventy miles, at one part of Conastogoe near the Place where Mr. Weyman used



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to go to;” and a petition from “The Inhabitants of Canestogoe, Pennsylvania,” in 1734, to the Society represents that they were destitute of an orthodox minister for several years, “until the coming of our dear Countryman, Mr. Hughes, who hath undergone great hardship to come and preach to us once a month.”

\* \* \* “and since we cant as yet expect the happiness of a missionary we humbly pray to be supplied with some Welsh Books, the want of which has been our greatest unhappiness.” \* \* \* “Would the Hon-ble Society be pleased to bestow on us a Welch Bible and Common Prayer for the use of our Church, Your petitioners would esteem it as a great favor.” “At Mr. Hughes’ first arrival we had no other conveniency than the shade of any large tree to preach under, but now we have built a handsome church.”

As this record clearly establishes the parentage of the Bangor Episcopal Church, Churchtown, Lancaster County, it will be of interest, even if a slight digression, to present in this connection the account of the Church settlements at Radnor and later in Lancaster County, recorded November, 1751, by Rev. George Craig, in the Vestry books of Bangor Church, as follows:

By the Honorable William Penn, Esq., original proprietor of the Province of Pennsylvania, his Charter to all persons who should be inclined to transport themselves from any part of Christendom, into said Province, it is granted they shall enjoy the free exercise of the Christian Religion, under whatever denomination. Upon this so engaging a plan of Privileges,

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among others, several families of Welsh, known by the name of the Ancient Britains, did transport themselves from Wales, in Old England unto the Province aforesaid and settled themselves at first in the Township of Radnor in the County of Chester, in the Province aforesaid, where they erected a place of worship, where they had divine service, according to the doctrine and discipline of the Episcopal Church of England, of which Church they were all zealous members, and had for their minister the Rev. Mr. Robert Weyman, the Society's Missionary for the Propagating of the Gospel in Foreign Parts. After some years, many of them, finding their settlement too confined (from the vast numbers of incomers), they, Anno Domini 1730, removed some miles to the westward into a new county, called Lancaster, and settled in a Township called Caernarvon, from a shire of the same name in Wales, in Old England, and fixing here they (in imitation of all good Christians) found that no place would be agreeable to them without the Public Worship of God, therefore, Unanimously and Cordially Consented and agreed, according to their worldly circumstances, to build a Church of square logs, which they finished, and gave it the name of Bangor, from a Diocese of that name in Wales, in Old England.

The accuracy of this account in some details has been questioned in a valuable article by B. F. Owen, Esq., appearing in Vol. VII of the publications of The Lancaster Historical Society; but this criticism has reference mainly to that part of the account which relates to the Bangor settlement.

It is probable that this exodus from Radnor into Lancaster County occurred earlier than 1730; but Mr. Craig's account is undoubtedly correct (as appears by the references of Oldmixon and Dr. Evans, already quoted) in the assertion that these original Welsh set-

tlers were Episcopalians; and there seems to be no evidence that they were at one time Quakers.

In his letter dated "Radnor in Pensilvania, Sept. 10, 1735," Mr. Hughes forcibly suggests some of the tribulations of missionary life, and again urges the need of Welsh books and his willingness to return to procure them, adding:

"Ye present would be the most proper opportunity if my absence would be Dispenced with for lately on my way to Perquihoma Church I had the misfortune to break my knee pan which continues, tho upon the mending hand, very weak, so that it is Impossible for one in my present Condition to Serve that Church in a Regular order this present Winter. That and severall other hardships which I have with pleasure almost endured in my severall Journeys to preach among the Back Inhabitants hath very much Impaired my health being often obliged in the day to want the Common necessaries of Life and in the night to be contented with the shade of a Large tree for a Lodging. As for my congregation at Radnor it is in a very flourishing condition. And as to my own conduct in Generall I appeal to my reverend Commissary who is a gentleman equally beloved and admired for his behaviour, Piety and good conduct.

To this letter the minutes of the Society, of December 19, 1735, indicate that a reply was framed that "Society forsee great inconveniences in his leaving his Mission so long as to come to England and return." "He can better employ some reliable person to translate and superintend press work."

In his next letter dated "Radnor, June 25, 1736," Mr. Hughes completely breaks the monotony, usual to

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missionary correspondence, by expressing the hope that the Society has been "informed by the hands of Rev. Mr. Commissary Johnson of my being at Barbadoes, the Chief Reason of my going there was as unexpected as unavoidable and nothing but an absolute necessity would have obliged me to quit my mission without the Previous consent of the Society." "At the Earnest Request of a very considerable number of both Welch and English that live near Tolpahocken, 70 miles from town, I officiated there & at Canistogo, at Sundry times." "But the fatigue of returning home by Saturday night to take care of the Churches more particularly under my care and the great Difficulty of travelling into so Remote a part of the country with severall Inconveniencies too tedious to be mentioned, threw me into a very Ill state of health. My Physicians were of opinion that a Sudden Change of air would be absolutely necessary for me, especially to one of the Leward Islands, and if I found no benefit there to return to England, wh I resolved upon rather than Run the hazard of my life by staying." \* \* \*

"I had no sooner arrived at Barbadoes but I found great Benefit by the Change of air." "Soon after the Rectory of St. Lucy's Parish became Vacant, wich by the earnest Request of the Rev. Mr. Commr Johnson I was prevailed upon to accept of." "I enjoyed it for near three months and then obtained a Lycence from the Honourable James Dottin, Esq., our Commander in Chief, to return to Pensylvania for 4 months,



Page 6 Day

8 14 = 11

Oct. 4<sup>th</sup> 1780

of S. David's Church

Hugh Hughes Treasurer to the Congregation produced his Receipt when it appeared to us whose Names are under written of the said Hugh Hughes disposed of all such Sums of Money as he Received being Eight pounds fourteen Shillings & eleven pence according to the order & Direction of the Rev<sup>d</sup> Mr. Hughes then Missionary to the Congregation whose four Hands

- Christoph Hughes Cleric
- Wm Davis
- John PE Elliot
- James J David
- Morris W Griffith
- Thomas Goddard
- Isaac Wayne
- Erin David
- Edward E William
- Edward + George Senr
- John Love
- Seage James

An Early Audit.

where I now officiate at Radnor & Perquihoma at the expiration of which time I design with the Honble. Society to return to Barbadoes and then beg leave to Resign my Mission, praying that the Honble Society will be pleased to Supply it with another as soon as possible."

This is followed by a letter dated "Radnor in Pennsylvania, Nov. 19, 1736," wherein Mr. Hughes refers to his last letter regarding his visit to Barbados and his return "to this Province where I have officiated not only at Radnor, but at severall other places for these five months past. \* \* \* I am now preparing for the Barbadoes, and humbly beg Leave to Resign my mission."

The only mention of Mr. Hughes' incumbency appearing in the records at Radnor, besides a statement dated "June ye 24th Day, 1734," of contributions, amounting to two pounds eleven shillings, and a "subscription towards a stable to be paid ye 16th of May, 1735," amounting to five pounds, nine shillings, sixpence, is the following certificate of audit of accounts, evidently prepared at the close of his ministry at Radnor:

OCTOBER, YE 8TH, 1736.

Hugh Hughes, treasurer to ye congregation of St. David's Church produced his accepts, when it appeared to us whose names are under written yt. he ye said Hugh Hughes disposed of all such sums of money as he recd. being eight pounds fourteen shillings and eleven pence according to ye order and

direction of ye Reverend Mr. Hughes then Missionary and congregation.

[Signed] GRIFFITH HUGHES, *Cler.*

WILLIAM DAVIES.

<sup>his</sup>  
PETER (P. E.) ELLIOT.  
mark

<sup>his</sup>  
JAMES (J.) DAVID.  
mark

<sup>his</sup>  
MORRIS (M.) GRIFFITH.  
mark

THOMAS GODFREY.

ISAAC WAYNE.

EVAN DAVID.

<sup>his</sup>  
EDWARD (E.) WILLIAMS.  
mark

<sup>his</sup>  
EDWARD (X.) GEORGE, *Sen.*  
mark

JOHN JONES.

GEORGE JAMES.

There is little evidence apart from his letters of Mr. Hughes' influence at Radnor during his short term. And although his reports of extended mission work near Lancaster indicate an active life, yet in each report is an unmistakable strain of egotism that cannot be disregarded. It must nevertheless be remembered in considering the language of these reports from Missionaries in Pennsylvania, that the absence of any Bishop in the Province who could give personal attention to their individual cases necessitated a personal



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relation between them and the Propagation Society, which otherwise would not have existed. The need of such a head of the clergy, resident amongst them was the subject of great concern throughout the colonies and is forcibly presented in many letters. Nevertheless Mr. Hughes' desertion of his mission, and unceremonious withdrawal from Radnor, would seem to demand a more satisfactory explanation than his letters vouchsafe. No other has been found. The minutes of the Propagation Society of September 17, 1736, indicate the receipt of his letter regarding his visit to Barbados, and their decision to write to the Commissary at Philadelphia to ask how long he was away and what care was taken of the mission in his absence.

The following reply to this communication, very recently discovered amongst the records of the Propagation Society, is an interesting contribution to the history of the time:

(From S. P. G. Records—A. M. S. Vol. 26, p. 233.)

*Mr. Cummings to the Secretry:*

PHILADIA 1736.

This is the first opportunity I could Find, of conveying an Answer to the Honble the Societies Queries in Relation to their Late Missionary at Radnor, Mr. Hughes. He was absent from his Mission above Seaven Months. I know that he Endeavoured to get his Cure supplied by Messrs Weyman, Backhouse, and Howie, and promised an Allowance for their trouble, accordingly Mr. Howie often officiated at Perquihoma, & Mr. Backhouse sometimes at Radnor, Mr. Hughes arrived here from Barbadoes, ye Latter end of June last and did not leave his Mission till the Latter End of November, when he

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sailed hence for Barbadoes and left the Inclosed with me. In my opinion it would be a generous Act in the Societie to allow him his Sallary Seeing the Ill State of his health was the first occasion of his moving hence and he was thereby put to a good deal of charge, the people here have allowed nothing since he Left them first being out of humour on that account. I hav't to add but that I am

Revd Sir

Your most obedt

humble Servant

ARCHD CÜMMINGS.

There appears also amongst the archives of the Society the following equally interesting and valuable memorial, to wit:

*To the Honble Society for Propagating the Gospel &c.*

The Humble Petition of Sundry Members of the Congregation belonging to St. James's Church ner Perquihoma in The Province of Pennsylvania in behalf of themselves and the whole Congregation.

Sheweth

That your Honourable Society was pleased some years since to send a Missionary for this place in Conjunction with Whitemarsh with whom we were very well pleased and used our best Endeavours to make him easy wch we thought we had effectually done; but nevertheless that Gentleman (Mr. Howie) pray'd leave to officiate at Oxford instead of this Church which was granted him, after which you were pleased to send over a Very Young Welch Gentleman to serve Radnor and this our Church of 'St. James' to whom we regularly paid our Subscription money amog to about £24 or 25. p. annum altho. the said Mr. Hughes very seldom came near us and some time in September last (as by Mr. Cummings' letter to the Society may be seen) he thought fit without giving us the least Notice to make a Voyage to the Island of Barbadoes where he has accepted of a Parish and we are now

destitute of a Minister and without Your Honorable Society will be pleased to Continue your care to us this congregation will in a very little time dwindle to naught, we being surrounded with Dissenters of every sort. We beg Leave father to acquaint your Honours that unless the Gentleman you send has much more solidity and conduct than Mr. Hughes our Religion will be brought into Contempt. We shall not trouble your Honors with a Detail of his misbehaviours not doubting but you'll receive that from some able hand; but shall Conclude Earnestly desiring your Care of us and with assuring you that every one of us will most Chearfully Contribute every thing in our Power for promoting the Christian Religion and Towards the Support of the Gentleman you'l be pleased to send us.

That your Pious endeavours may not be wanting to the Destitute is the Earnest prayer of

Your Honours most sincere & most obedt humble servants

Augst 1st 1736

WM. MOORE

SAMUEL LANE

EDWARD NICHOLAS

HENRY PAWLING

✓ JOHN NEWBURY ✓

GEORGE EVANS

THOS. HOWE

JOHN BULL

THOMAS BULL

JOHN DAVIS

STEPHEN BOYES

THOS. TURNER

WM. ADAMS

ABRAHAM ADAMS

ENOCH DAVIS

WM. BULL

✓ JOHN SIMMONDS ✓

PETER RAMBO ✓

ROBERT SHANNON

PHILIP KING

ROGER WORTH

NICHOLAS HICKS

RICHARD BULL

JOHN SHAIN

MORRICE LEWIS

HENRY HOLSTEIN

JOHN EDWARDS

THOMAS JAMES

DAVID PHILLIPS

ARNSWELL BEAILLY

JOHN JORDAIN

THOS. KENWORTHY

HENRY PAWLING

HENRY BARNARD

JOHN MORRIS

DANIEL MORRIS

PAUL CASTLEBURY

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It will be of interest and value in this connection to add the following fragmentary data regarding this unusual character:

Griffith Hughes, the son of Edward Hughes, of Towyn, in Merionthshire, Wales, was born about 1707. He matriculated at St. John's College, Oxford, 1729, and graduated there in 1732. He does not seem to have had any close associations with his brother missionaries while at Radnor, and no mention of him has been preserved among their letters to the Society, excepting Mr. Cummings' letter, already quoted.

In 1748, while in charge of St. Lucy's Parish, Barbados, W. I., Mr. Hughes received the degree of A.M. from St. John's College, Oxford, and in 1750 he published "The Natural History of Barbadoes," and was made Fellow of the Royal Society of England. He refers in one of his letters to the Society to being also the author of "A Welsh Pamphlet Upon Death, Judgment, Heaven and Hell," but these are by no means all his contributions.

By the will of William Evans, of Philadelphia, who died in 1734, and who bequeathed the first legacies to Radnor Church, Mr. Hughes is named as one of the guardians of testator's children; and under the will of Hugh Jones, one of the early settlers of Berks County, who died in 1734, he is made legatee of "one bright bay young mare with a star on her forehead." This bequest probably indicates his sometime connection with an abandoned Anglican Church in Comru

Township, Berks County, and the Welsh graveyard there, where Hugh Jones was buried, and to which some allusion is made in an article by B. F. Owen, Esq., in *Pennsylvania Magazine* of 1900.

Other records also indicate that in January, 1733, Mr. Hughes took up by survey over 400 acres of land in the fine farming district along Cacoosing Creek, Berks County, near the present Village of Sinking Springs; but he seems to have left the country before perfecting his title and his interest lapsed. At the time of obtaining the foregoing survey he seems to have also taken up two other tracts of 175 acres and 230 acres respectively in Lancaster County.

He was evidently a man of culture, and, as previously stated, of considerable activity in his mission, but the most charitable judgment could not accord him the high place justly held by each of the other missionaries as an influential pastor to the congregation of Radnor Church; and his considerable investments in real estate so immediately after his entrance on his missionary labors certainly furnishes little evidence of single-minded consecration to the exalted work undertaken. It seems quite certain that he was the last person to officiate at Radnor with regularity in the Welsh language.

There are no records regarding Mr. Hughes' incumbency at St. Lucy's Parish; but in lieu thereof a weird tradition exists there, telling of its termination as abruptly as had his connection with Radnor and

Perkiomen, and that his horse (perhaps the "bright bay young mare") found tied to a tree on the sea-coast gave the only clue to the avenue of his exit. He seems, however, on this occasion to have had company, for with him are said to have disappeared the records of St. Lucy's Church.

The minutes of the Propagation Society of September 17, 1736, indicate that with Mr. Hughes' letter of June 23, 1736, regarding his visit to Barbados, a petition was received from Mr. William Currie, with accompanying testimonials, announcing his intention to apply for Episcopal ordination, and praying to be received into their service, and that it was decided to employ him as soon as he was ordained by the Bishop of London.

No record has been preserved of the date of Mr. Currie's appointment to the mission at Radnor and Perkiomen, but a reference to the subject in one of his later letters indicates that he entered upon his duties in May, 1737. The earliest record entered by him in the old Radnor register is July 24, 1737. As Mr. Currie was the last of the English missionaries at Radnor, and more closely associated with the parish than any of his predecessors, it will be of interest and value to enter in this connection some details of his early history.

He was born at Glasgow, Scotland, about 1706, and educated at that University, where it is said he was "much esteemed as a man of learning and sound judg-

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ment." Some few years before his appointment to Radnor he had, upon the recommendation of the Faculty at Glasgow University, been selected to accompany a son of a Mr. Carter, of Virginia, who was returning from the University back to his parents, and desired to secure the services of a tutor to complete his education. After remaining with Mr. Carter's family for a few years in Virginia, Mr. Currie removed to New Castle, then a part of Pennsylvania, and in September, 1734, was there licensed to preach by the Presbytery of that place. Here it is said he became intimately associated with Rev. George Ross, the missionary of the Propagation Society at Immanuel Church, New Castle, and having under his and his daughter's influence finally decided to enter the ministry of the established church, he proceeded to London for ordination. This accomplished, he seems to have at once entered upon the service of the Propagation Society, and in 1739 he married Mrs. Margaret Hackett, daughter of Rev. George Ross and widow of Rev. Uri Walter Hackett sometime missionary at St. Ann's Church near Appoquiminy, who died about 1734. It is noticeable that Mr. Currie's testimonials come both from the Presbytery of New Castle and from the Commissary and missionaries of the Church of England in Pennsylvania. According to a romantic tradition, the success of Mr. Currie's suit with Widow Hackett was by her made dependent on his taking Holy Orders in the Church of England.

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Of the condition of the Parish when Mr. Currie entered upon his charge some impression is obtained from his "*Notitia Parochialis*," furnished to the Society soon after his arrival. From this it appears that the inhabitants of the mission (which presumably included Perkiomen), numbered some two thousand persons, of whom about fifteen hundred and fifty were "Dissenters of all sorts," and four hundred nominally connected with the Church of England, and of these some sixty-six were communicants.

No special mention is made in any of his letters, of the Welsh inhabitants, and the presumption is therefore reasonable that at that time the parish had become practically an English-speaking one.

In this connection of much interest is the "Petition of Inhabitants of Towyn" to have "one minister who can preach English and Welsh settled among us," recently found among the records of the Society. It would be impossible to locate this place with accuracy, but the reference therein to a "neighbouring parish" at French Creek would indicate its probable proximity to a point north of Downingtown, in Chester County. The petition, dated October 15, 1741, is addressed to "My Lord and Most Reverend Father in God," and recites:

Our Condition like many Others in this Remote Part of the World has been, That we for Several years have been almost like Sheep without a Shepherd, Except the Revd Mr. Curry minister of the Parish of Radnor and Perkiomy some few Times hath been Pleased to Visit us. But he having



enough to do with his own Flock cannot Assist us as often as our need doth require and many of us not Understanding English cannot make that use of his preaching as if we being Welch men heard one in our own Native Tongue which cannot but be a great Grief to us Besides an Unspeakable Damage and loss to our Spiritual Improvement so that many of Weak Judgment fall away from the Truth, Some to Dissenters Some to nothing.

It concludes, "Most Humbly beseeching \* \* \* the Bounty of the Venerable Society that before now has relieved many others in the same distress by sending out Labourers to plant and trim a Vine yard to the praise and Glory of God."

During the early part of Mr. Currie's ministry George Whitefield made his first visit to America. Although as an ordained clergyman of the English Church he was received at first in many Episcopal Churches, he seems to have excited in Mr. Currie only the most intense resentment and apprehension, and the following letters are of exceptional interest not only for the incidental details they give of the missions at Radnor and Perkiomen, but as indicating Mr. Currie's impressions of the menace which Whitefield's preaching, and indeed early Methodism, constituted to the established church, and thus affording some estimate of the character of Mr. Currie himself.

When the spell of the mighty preacher is yet fresh upon the people of the Province the wail of this loyal churchman is almost pathetic.

In his letter to the Society, dated "Radnor, July 7, 1740," he says:

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You have here enclosed an acct. of ye state of my two congregations from May 1739 to May 1740. It may perhaps be somewhat surprising to ye Honble Society to find so great a difference between this and ye last acct I sent you; But did they know how much pains and Labr ye Revd. Mr. Whitefield has lately spent among us to Rob us of our characters and then of our hearers their wonder would immediately cease. This strolling preacher, what by a musical voice, by an agreeable delivery, a brazen forehead, impertinent asseverations, uncharitable assertions and impious imprecations upon himself, if what he says be not true, has raised such a confusion among the people of this province as I believe will not be laid in haste, and (which I am troubled about) has made a very great rent in all the congregations belonging to the Church of England. The generality of my hearers not only run after, but adore him as an oracle from heaven.

They look upon all he says to be ye immediate dictates of ye Holy Ghost, only because he confidently asserts it to be so, & Imprecates ye most dreadful curses upon himself if what he says be not true. There is a very large church a-building for him in ye City towards wch all sorts of people have contributed. This deceiver pretends to be ye only true minister of ye Church of England now in all America & yet he has a Criminal Regard for all those who have ever been ye avowed enemies of ye Church of Engd. When he left this Province last he conjurd. all his hearers especially those of ye Church of Engd to leave their own teachers because their Doctrine was Damnable, and cleave to his Dear Bror. Mr. Gilbert Tennant & his Brern. as ye only true Gospel preachers in the whole country. Now this Gilbert Tennant has ever been lookd upon even by ye Discreeter sort of his own Society as a kind of mad man and generally went by ye names of Hell-fire Tennant. However since he was recommended by Whitefield he is followed by all sorts of people

and is now in as great repute as his Master, his whole endeavr is to preach men out of yr reason. In it he has been greatly successful for there are sevl. people now raving mad wch, was intirely occasioned by ye Damnatory Sentences pronounced agst ym. by this mad Enthusiast and some of his Crazd. Brethern.

This short account of ye State of our affairs at present is from

Reverend Sir

Your hub servant

WILLIAM CURRIE.

P. S. I wrote to ye Society sometime ago for a prayer book for Radnr Church but have not recd it. I pray you to send it and some small ones to distribute and some King's Inventions of Men &c.

Later, as the wave of enthusiasm has somewhat diminished in force, he writes under date of "Radnor, May 2, 1741":

I supply constantly at Radnor & Perqua Excepting one Sunday in every seven weeks when I'm obliged to preach at Philada, by The appointment of the missionaries till that Congregation can be provided with a minister of their own.

All the people in my congregations who were smitten wth Whitefield are again returnd to their former principles, So that I have the same number of communicants in Radnor I used to have and in Perqua the number is considerably increased. In Radnor there were last Easter upwards of forty and in Perqua about twenty.

Upon Whitefield's coming here my people grew slack in paying their Subscription money and Still Continue so. Out of upwards of 60 pounds Subscribed I dont receive twenty from both places and Bills here are a mere drug having fallen from 70 to 35 so that it goes hard with me, And to mend the matter I was obligd to buy a plantation being

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turned out of the place where I lived before. The Plantation I have purchased cost me 160 pounds one-half whereof I was oblig'd to pay immediately.

Again, in letter dated "Radnor, Sept. 28, 1741," he says:

I have two flourishing congregations. Some of my hearers were like to be drawn away by Whitefield & his followers but through the blessing of God upon my Endeavors I have not only kept such to their profession but have brought over Several others Since his departure, to be my constant hearers & two persons who were Dissenters before have recd the Sacrament from me.

The following incident in the history of the church during this period is copied from *The American Weekly Mercury*, of Philadelphia, under date of July 12, 1742, and is at least valuable as giving a glimpse of the furnishings of a colonial church at that early date:

Some time last week the Church in Radnor Township, Chester County, was broke open and a Chest therein which was bound round with Iron Hoops was also broke open and the following Goods stole out of the same, viz: one large folio Bible almost new with Cuts and the Arms of the Honourable Society in it and writing in several Places, one quarto Bible almost new; one black Gown made of fine Spanish Cloth—one Chalice; two Plates; and one Bason being stamp'd Radnor Church. Whosoever will apprehend and secure the Felons so that they may be brought to Justice shall receive Five Pounds as a Reward from the Minister and Wardens of the said Church.

An important contribution to the history both of St. David's, Radnor, and of St. Peter's Church, in Great

Valley, Chester County, also appears in Mr. Currie’s letter dated “Plymouth [probably the township near Norristown, where he owned property], Sept. 23, 1744,” as follows:

I acquainted ye Society in a former lettr That ye upper part of my parish at Radnor were about to make an addition to their Chapel, But instead of that They have built a New Stone one for wch they humbly pray ye Venerable Society for a Bible & Prayer book.

Again, under date “March 26, 1745,” he says:

My congregation being much the same as when I wrote in September last I have nothing now to add but that the Church in the Valey wch was then in building was Since opened by the Revd Dr. Jenny by the name of St. Peters in the Valey. There I preach once a month to a Large and Regular Congregation who humbly pray the Venerable Society for a Bible & Prayer book.

To this letter, under date of “April 8, 1746,” the Society replied: “It is with Pleasure the Society hears of new Churches rising in Pennsylvania, and have ordered a Folio Bible and Common Prayer Book for that of St. Peter’s in the Valey.”

But this cause for gratification is tinged with disappointment, for in letter dated “Philada., Sept. 28, 1747,” Mr. Currie writes:

I beg leave to acquaint Ye Venerable Society that the Congregations of Radnor and Perqr have in a great measure withdrawn their Subscriptions ever since I began to officiate one Sunday in every three weeks in St. Peter’s Church and the Congregation there being generally poor though numerous makes up but a very small sum for me annually which

together with the great expense I am at for ye recovery of my health having labored under a very ill state for sevl years makes it very hard for me to maintain my numerous family. I therefore humbly pray the Venerable Society to take my case into their Consideration and redress this grievance either by allowing me a Small annuity for officiating at St. Peter's or else enjoining the Congregations to Contribute more liberally to my Support. I might have made this Complaint two years ago but waited in hopes that time would have brought them to a better mind.

That Mr. Currie's suggestion was promptly acted upon by the Society by some special allowance to him is clear from his letter, dated Philadelphia, September 28, 1748, wherein he writes: "Yours of July 28, 1748, I recd. with joy, and return my most hearty thanks for ye regard the honble Society was pleased to show to my remonstrance of Sept. 28, 1747, and for the generous present which I shall in all my future Conduct make it my Constant Endeavors to deserve."

In preparing this history of Radnor Church so little direct connection exists between the information obtained from Mr. Currie's letters and that obtained from other sources that it will be more satisfactory first to consider these letters chronologically up to the time of the Revolution, and then review the history of the same period as presented in the records of the church, and in existing traditions. To this end extracts from these letters will be considered *seriatim*.

Though containing much of a peculiarly personal nature and padded with stereotyped expressions of

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devotion, these letters yet contain much authentic information obtainable from no other source.

In letter dated "Plymouth, Nov. 12, 1748," Mr. Currie, evidently sick and discouraged, writes: "That as ye Mission of Radnor, &c., has been for several years past by much too fatiguing from my infirm State of health, I am willing to be removed to Trenton, provided I shall be appointed for that & the two Towns mentioned in a petition to your Honours from those places & be allowed the usual salary of 60 pounds sterlg. p. annum with such a Library as is allowed to your other missions."

That this application for removal was seriously considered, and the subject of general discussion, and that its contemplation also caused him solicitude for the people whose pastor he had already been for twelve years is evidenced in a letter dated "Plymouth, March 28th, 1749," wherein he writes: "As I have received no Account as yet what the Society has Determined with Relation to the mission to be settled at Trenton, I shall only Observe that my congregation are mightily disturbed at the Report that I am like to be Removd from them, which if it should happen I earnestly beg that they may be speedily supplied with a discreet & able minister."

During his long term Mr. Currie's health was at best but feeble, and this fact is strongly emphasized in many letters.

In letter dated "Philada., March 29, 1751," he

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speaks of "My ill state of health which rather grows worse than better," and that "I am advised by my Physicians that a Voyage to Sea would be of service to me, and having some affairs relating to my Family to Settle in Scotland," and he asks for a leave of absence of eight or nine months from the parish, assuring the Society that "I'll endeavor to take care that it be frequently supplied by my neighbouring Brethren." This request was renewed in letter of Sept. 30, 1751.

In letter dated "Philada., Mch. 28, 1761," he reports that, "Notwithstanding my sore affliction I have been enabled to attend my Churches without intermission ever since my last Letter by ye help of an anodyne taken every morning before I set out."

Again in letter dated "Radnor, Sept. 29, 1761," after referring to his continuance to discharge his duties, he says, "Yet so greivous is my affliction that next to a sense of God's favr through Christ ye prospect of ye happy moment when I shall exchange ye present for a future state gives me ye greatest pleasure."

By letter of March 28, 1750, the Society had notified Mr. Currie that "the Society's circumstances will by no means permit them to erect Trenton, Hopwell and Maidenhead into a Mission." And under date of August, 1751, they had assented to Mr. Currie's leave of absence, provided the parish be duly supplied in his absence, "and therefore if Mr. Usher be not yet returned to his Mission they could wish you would defer yr Voyage some little Time till his Arrival."



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In the Peters' collection of manuscript letters is a tattered fragment from Mr. Currie, which tells of a terrible sorrow in his life. Though the letter is undated, the incidents to which it refers fix its date early in the year 1762. No other allusion to the incident has been obtainable from any source; but as there is some evidence that the subject of his solicitude was a physician in Chester County after the Revolution, it is probable that Dr. Peters' intercession was successful.

Though remotely bearing on the history of Radnor Church, the letter is deemed of sufficient interest to warrant its reproduction here, as follows:

*The Revd. Mr. Richard Peters in Philada.*

As gratitude is all ye Tribute great & generous minds will have in return for ye Benefits they confer I can only beg you to accept ye overflowings of a Heart charged with ye most grateful resentments for your kind Promise to intercede with his Excellency General Monkton on behalf of my unhappy son James who (as I have been informed lately) dishonorably abandoned his Post in ye army under his Excellency's Command in Mortinieo. Should that unhappy youth once ye Darling of both his Parents be obliged to submit (*illegible*) ye fatal sentence of a Court Martial it would Dr. Sr. (*illegible*) our gray Hairs with Sorrow to ye Grave.

May gracious (*illegible*) therefore give success to your Endeavours preserve (*illegible*) for a Comfort to the distressed & reward this most (*illegible*) instance of friendship and humanity with the Concert of its Blessings here and hereafter.

I am Rev. Dr. Sr. with ye greatest Esteem

Your ever obliged & most humble servant

WILLIAM CURRIE.

This letter and the mysterious circumstances to which it refers are given additional interest by the fact (appearing from papers in the William Smith MSS and in notes to Perry's Collections) that some twenty years before (in April, 1741) Mr. Currie had united in a formal protest to the Bishop of London against Mr. Peters' appointment as Commissary in Pennsylvania containing aspersions against Mr. Peters' character which were subsequently retracted by Mr. Currie through fear, it is said, of legal prosecution.

A further interest is also excited in the incident by the fact of Dr. Peters' close association with the early history of the College of Philadelphia—now the University of Pennsylvania—of whose Board of Trustees he was president as early as 1756. He was, therefore, almost certainly acquainted personally with James Currie, who matriculated at the college in 1757.

Many of the original letters to the Society during the middle period of the Eighteenth Century have been lost, but the copious minutes kept by their secretaries largely supply the deficiency. From this source, in minutes of meeting of November 21, 1755, it is learned that Mr. Currie had expressed a hope that "the Society will send him an assistant, to whom he will resign all his perquisites, reserving only for the support of his numerous family the Society's bounty." "Mr. Currie has been missionary at Radnor for eighteen years next May, during all which time he never had the least difference with any member of his numerous congrega-

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tion, for though they have been very negligent in their subscriptions yet he would never quarrel with them for private interest, but if the Society should appoint an assistant Mr. Currie hopes they will enjoin the congregations of Radnor, Perquihoma and St. Peter's to contribute generously towards his support."

To this letter, "being a case of extraordinary nature," the Society gave "further consideration," but subsequently acquainted Mr. Currie "that it is not the practice of the Society to keep curates for their missionaries."

From minutes of May 21, 1756, it is learned that in September, 1755, Mr. Currie had reported baptizing eighty-eight persons in last half-year, and that the number of actual communicants at Easter was ninety. That he had also reported his health much improved, "and if he should be once able to take a voyage by sea, for which he has obtained leave of the Society, he is persuaded it would be of great service to him." "The Rev. Mr. Smith, Provost of the College in Philadelphia, has promised to supply Mr. Currie's place whenever he shall be able to undertake his intended voyage."

This record is of value as indicating the high esteem in which Mr. Currie must have been held to secure so prominent a clergyman to fill his place during his contemplated absence.

The Minutes of the Society of March 21, 1760, also report a letter from Mr. Currie, dated September 29, 1759, showing number of communicants eighty-seven,

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and that "about three months before they had put the last hand to the finishing of St. Peter's Church with a large gallery which, with the floor below, is crowded every time he preaches there; and they are about to repair St. David's, in Radnor, with a legacy of Fifty pounds left for the purpose by a religious young man who died some years ago."

Another valuable contribution is in his letter dated "Radnor, March 31st, 1760," wherein he writes to the Society as follows:

I must beg leave to acquaint the Society that although my hearers are many in number especially at Radnor and ye Valley, yet they are become so very careless and lukewarm that I cannot get them to meet on Easter Monday to chuse a Vestry. And as to my support among them there are but a very few that give themselves any concern about it and hitherto I have lived upon a place of my own purchasing, but as my ill state of health rendered me incapable of managing it any longer I have parted with it and am now destitute of a habitation for my numerous family and as there is a small Glebe belonging to Perquihama Church but no house on it, I pray ye Society may enjoin ye Congregation to rebuild ye house or purchase one more convenient, a standing Rule of ye Society they have never yet complied with which if they neglect to do I must petition to be removed to a mission where I can have a convenient habitation.

Again, under date of "Radnor, September 29, 1763," he writes to the Society:

I have the pleasure to acquaint you that my congregations of Radnor and the Valley daily encrease; but that at Perquihama rather declines as the Dutch buy out the English and settle in their room. I have acquainted the Society that

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the Glebe House is in ruins and have expected orders from time to time to the Congregations to repair it, and if it is not repaired soon I must beg leave to petition the Society for a remove to another Mission where I can have a better support for my numerous and expensive family having nothing to depend upon here but the Rent of the Glebe which is but Five pounds this Currency Parr. and about Twenty pounds a year for marriages besides the Society's Salary.

That Mr. Currie did not avail himself of the Society's leave of absence is apparent in a letter dated "Radnor, March 26, 1764," wherein he asks for leave of absence "to settle two of my sons in ye colony of Granada," and suggests his own appointment to such mission as the Society may open there, to the end that he may better support his family, consisting of six sons and one daughter.

And in letter dated "Radnor, Sept. 29, 1764," he refers to the Society's letter "of 23 Feb., 1764, to ye Church Wardens of Radnor," evidently written in reply to his request of March 31, 1760; and after stating that "My infirm State of Health obliges me to postpone my intended Voyage to ye Granades till some future opportunity," he again refers to his congregations as "so lukewarm that I cannot prevail with 'em to spare so much time on a week day as to meet to choose a Vestry, & unless they are roused to their Duty by Letters from ye Society ye Mission here will in a short time dwindle to nothing."

That the Society responded kindly to these letters appears by his letter dated "Radnor, March 30, 1765," wherein he writes:

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Your favr. of Sept. 19, 1764 I had ye honour to receive and return my kindest thanks to ye Venble. Society for their indulgent offer, but as there is to be no mission opened in Granada and my State of Health continues much ye same I must leave my sons to push for themselves and be content to spend ye small remains of Life yet before me in ye station wherein kind Providence and my generous Benefactors have been pleasd to place me, & I shall endeavour thro. ye help of God as I have always done hitherto that it shall not be spent in vain.

The Society's letter to the Vestry of Radnor &c. I laid before them which they have still under consideration. The congregation of Perqa. is willing to comply with it, but that of Radnor is not, alledging that as the Glebe is not situated convenient to them they cannot think of laying out their money upon it but would rather in conjunction with ye congregation of St. Peter's purchase a small Glebe betwixt these two churches, but as I am satisfied they are not of ability, the price of land being exceeding high, I have thought of living in ye glebe at Perqua, towards ye repairing of which & rebuilding ye Glebe house I have subscribed 14 lb of this Currency which is 9 lbs sterl. unless the other two Churches will either purchase or hire a House for me.

Though Mr. Currie certainly kept the Society well informed concerning his ill condition of health, yet his reports were evidently details of fact, and not of fancy, for "Oct. 1, 1765," he writes that his health is "better this half year than for several years before," and asks for a reply to inquiries of last letter, "for as ye congregations of Radnor & the Valley are like to do nothing towards providing a Glebe I intend with ye Society's leave to move my family to ye Glebe at Per-

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quihoma, ye House whereof is almost finished by that generous handful of people and my own assistance."

And "March 29, 1766," he again writes that he enjoys "a much better state of health than formerly, so that I am able with ease and pleasure to attend ye Dutys of my sacred function. \* \* \* I long for an answer to my last letters relating to ye Glebe House, not being willing to move my family to Perquihoma till I know ye Society's pleasure, which, with their leave, I am resolved to do unless ye congregations of Radnor and ye Valley provide me a Convenient Habitation." "At present I live on a little farm I purchased some years ago, which my expensive Family obliges me to fill in order to put my Sons in some way of business."

The desired permission for Mr. Currie to remove to Perkiomen was at last sent in the Society's letter of May 26, 1766, and his removal there was probably effected soon afterwards, though there is no formal record to that effect, and the fact that most of his subsequent letters are dated at Radnor, seems to leave the place of his actual residence in much doubt.

A much brighter tone appears in his letter dated "Radnor, Mch. 30, 1768." He writes, "Blessed be God, I enjoy a much better state of health than I did some time ago so that I am able to attend my Numerous Congregations more constantly & with a great deal more pleasure now I am sixty years of age than when I was forty."

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But as the flare of a dying fire is often the precursor of its extinguishment, this letter is followed by one containing such a touch of real pathos as can hardly fail to excite sentiments of sympathy in the reader. Under date of "Radnor, March 27, 1771," he informs the Society of the burial of his wife, "whose unexpected death is the sorest stroke I ever met with.

\* \* \* One of my sons (a hopeful youth) I am educating for the Ministry, and hope my honble Patrons will receive him into their Service when qualified for holy orders." "He is now in the 21st year of his age." "Blessed be God your aged servant in the 63rd of his Life performs the duties of his function with more pleasure & greater ability than when 15 years younger, having received a better state of health.

\* \* \* My son is a great help to me in reading Prayers and a Discourse to the congregations when the weather is too Stormy for me to ride out."

Perhaps his personal sorrow explains the absence of any reference in this letter to the building of the gallery at St. David's, which occurred in this same year, and of which more particular mention will be made in considering the history of the church as presented from other sources.

Under date "Radnor, March 28, 1772," he acknowledges to the Society their "kind sympathizing letter of 20th of Aug., 1771." "The assurances you give me in it of the honble Society's kind and generous Intention towards myself & son afford me no small consolation



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under my present declining state & I can only say that I want words to express the grateful acknowledgements I am willing to make them for so much goodness."

The circumstances of Mr. Currie must not be overlooked in the consideration of his next letter. He has plainly presented them, and they should prevent the withdrawal of the sympathy his last letter properly excites.

Under date of "Radnor, Sept. 29, 1772," he writes:

Being extremely destitute and incapable of managing my numerous Family consisting of Children, Grandchildren and Old Negroes, without a Wife, I was induced to marry again. I made choice of a Widow Gentlewoman of my own congregation, who being a prudent religious Woman of a suitable age, fifteen years younger than myself, without any incumbrance & a remarkable good manager, seems every way qualified to render my future life comfortable, [and he asks for her] the same indulgence after my decease with other Missionary's Widows.

Mr. Currie's second wife was Mrs. Lucy Jones (née Godfrey), widow of David Jones, of Chester Valley, and this marriage compelled a further arrangement of his domestic affairs.

In letter dated "Radnor, Sept. 29, 1775," he writes:

The Glebe Land belonging to my Mission consists of 40 acres with a little ruinous House upon it which wants repairs because the Congregation of Radnor declines to assist ye Congregation of Perquihoma alledging that it is too far distant from their Church and yet they are not able to purchase a Glebe any where else, which they ought to do unless they will assist in repairing the Other as it is by means of that

only they are Supplied with a missionary. In ye meantime I am obliged to provide a Habitation at my own Expense when all I receive from my three Congregations including the Rent of ye Glebe which is nine lb. currency or Six lb. Sterl. pr. ann, does not ammount communibus annis to above twenty lb. sterl. pr ann.

Notwithstanding these querulous letters from Mr. Currie, and the representations of lukewarmness and negligence of congregational duties they contain against the Radnor parishioners, the old register contains much evidence, during this period, of systematic improvement of the church property.

In the early part of Mr. Currie's ministry appears a memorandum dated April 3, 1749, of £1.7s, "paid to Humphrey Wayne for Shingling ye School house." This would seem to indicate the repairs of a permanent school at Radnor; and while there is no reason to believe that this building was in any proper sense a *parochial* school, or indeed little other than the ordinary "*Neighborhood School*," of which the colonial period of Pennsylvania history contains many examples, yet the connection with the history of Radnor Church of so important an event as the establishment of a school on the grounds, warrants a short digression for its particular consideration.

As early as "November 3rd, 1721," the minutes of the Propagation Society indicate action requested "on behalf of Mr. Rowland Jones, that he may be allowed a salary as a school master at St. David, a Welch settlement in Pennsylvania," and that it was agreed to

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write to the Governor of Pennsylvania and to Rev. Mr. Weyman for information of the character of Mr. Jones, and "whether there is a necessity for allowing a salary to a school-master." Although Mr. Weyman's response, in his letter of April 4, 1723, was unfavorable to the qualifications of Rowland Jones, who is designated as a "*Mere individium vagum*," yet that employment was secured by him as a school master somewhere in Radnor is fairly to be inferred from other records of the Society which show the receipt on August 17, 1730, of a petition from the "Inhabitants of Radnor in Pensilvania on behalf of Mr. Rowland Jones," representing that he had "kept school formerly amongst us and by his care, tenderness, diligence and good method of Instruction we must all own that our Children received abundance of Benefit and our-Selves full satisfaction," and praying that the Society "extend their charitable Bounty in Settling some small allowance for the Benefit of our Poor Neighbors and comfort to us also for an Encouragement to the said School master." It seems, therefore, probable that a few years later than Mr. Weyman's report to the Propagation Society in 1723, a school house was actually built on the church grounds as the most available place for public convenience, such instances of "squatting" in the early days being by no means rare. And further corroboration of the early establishment of such a school in Radnor is obtained from the entry in the Radnor register, already referred to.

In an account of the "original school houses in Delaware County," published in the *Delaware County American* of September 12, 1877, the following reference is made to this building:

There was another old school house in Newtown township which stood near St. David's church in the North Eastern corner of the Township: This was a stone house and was probably built about the middle of last century. It had one of those large chimneys and open fire places peculiar to the school houses of those days. Stoves had not yet come into general use and the school room was warmed by means of a fire on the hearth.

Dr. John Brooke, late of Radnor, in an article published in *The Suburban*, of Wayne, in September, 1898, on "Historical Notes and Personal Reminiscences of old St. David's at Radnor," says:

A substantial school house was erected in 1749 directly in front of the church and just without the graveyard walls. In this building many men of a generation almost gone by received the rudiments of education. Adam Siter taught there for some time. He was a cripple and there being three men living of that name, he was known as "Lame Adam." The desks were arranged around the side of the room and the boys sat with their faces towards the wall. During study hours it was his custom to walk with his halting step around the room behind the boys, having a stout birch under his arm, and woe to the boy whose eyes wandered from his books. Elijah Brooke at one time presided over the little school. He maintained discipline by means of the hickory ramrod of his squirrel rifle and the boy who had an interview with it usually came out minus some of his jacket buttons. \* \* \* The School house was torn down in 1844 that the stones might be utilized in building the new parsonage.

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No other record is preserved of this building, although tradition explains that it stood just across the entrance drive opposite the present landing stone, and this is corroborated by the fact that in dry weather the grass at that spot turns sear in such a distinctly rectangular form as to suggest the existence of the foundations of a building just below the surface of the ground.

It is said to have been temporarily occupied by Rev. Willie Peck and his family, while the original rectory was in process of construction.

Returning from this digression; in the Radnor records a few years later appears the following receipt:

April 22, 1765, Then Recd. of the Wardens for laying The Church Floor in full six pounds seven shill. and six pence.

(Signed) ISAAC HUGHES.

Tradition, supplemented by some records from the old register, shows that the flooring of the church, indicating the completion of its internal arrangements, must have been one of the most important incidents occurring during its history. As hereinbefore stated, for some time after its erection St. David's Church consisted merely of the present building, without any accommodations, save the rudest, for seating its congregation except such as might be brought there by individual members for their own use; gradually, however, rough benches were furnished by the church officers and rented for the support of the church. Thus the old register notes that:

William Evans and Hugh John are to have ye uper bench above ye Door for two pound.

Jacob Jones is to have ye uper Bench below ye Door and he is to Give Thirty Shillings.

Thomas Griffith and Wm. Evan is to have ye second bench for Thirty shillings.

Geo. Morgan, Thos. Lewis a Third Bench, £1, 10s.

John Sturgis, David William and Junkin William for ye fourth bench 1 lb-1s.

It was not until toward the middle of the Eighteenth Century that there are any records of the existence of pews. About that time a custom seems to have originated of selling a piece of ground within the church on which the purchaser had the privilege of building such a pew as he desired. Thus in the old church register appears the following minutes:

OCTOBER YE 26TH 1747.

Whereas a Difference hath arisen Between Francis Wayne and his Brother Isaac Wayne about their Right in the pugh Late Anthony Wayne and John Hunter, and it appearing to the Vestry that ye sd. Francis and Isaac have purchased the Ground of a Pugh and the sd. Isaac having Built Upon a part of the Ground the Vestry Do agree that the sd. Francis have the ground for half a pugh joining of the west side to Richard Hughes and Wm. Owen's Pugh.

"JOHN HUGHES *Clerk of Vestry.*

APRIL THE 15TH, 1754.

Received by the vestry and Churchwardens of St. David's Church in Radnor, the sum of four Pounds ten shillings from Saml. Mccue for the Ground of A pugh in the said church, whereon the said Samuel Mccue has already Built a pugh.

At a vestry held Dec. 5th, 1763: The Vestry granted to







+ Caleb Jones	in full to par	15	0	0
+ George Sherman	to par	15	0	0
Wm. Williams	in full to par	15	0	0
Brookfield		1	0	0
+ John Bullen	to par	1	0	0
Samuel Macae	to par	0	0	0
Christian Sherman		0	10	0
Edward Williams	to par	0	15	0
+ Robt. Rind	to par	1	0	0
+ Joseph C. Lewis	in full to par	0	16	0
+ George Lyman	to par	1	0	0
+ John Hughes	to par	3	0	0
Sam. Holstein	in full	1	0	0
John Roberts		15	0	0
John Sherman	to par	7	6	0
Wm. S. James	to par	0	7	0
+ John Sherman	to par	2	10	0
George C. Lewis	to par	0	7	0
+ Samuel Macae	to par	1	0	0
		17	12	0
		66	0	0
		83	12	0

The Gallery Subscription List.



Robert Jones the privilege to build a Pew on a piece of ground in St David's Church, adjoining Wayne's and Hunter's pew, he paying for ye ground £4. 10s.

November 23rd, 1767, Then Robert Jones Payd into the hands of the present Wardens the above sum.

The following entry seems to be also somewhat corroborative of the theory that a central aisle ran originally east and west through the middle of the church from the western door.

Richard Hughes and David Morgans are to have a pugh joyning to William Owens' pugh of ye South Side of ye church.

It is probable, however, that the church, at its own expense, built some of these pews, or else retained a certain control over those erected by private individuals, thus an entry in the old registry, marking an early date in the history of the church choir, reads:

June 8th, 1756 \* \* \* ordered likewise that the Clerk and his assistants shall sit in John Jones' pew.

On November 23d, 1767, there is a receipt in the old register "for the Mason Work of the Vestry house." This, from another memorandum under date November 8, 1741, of "Paying Humphrey Wayne for mending ye back door of ye Church," would appear to have been on the site of the present vestry room, and probably this was the place whence Mr. Currie's letters from "Radnor" were written.

In 1771 a large subscription list secured the erection of the present unique gallery, which then extended

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beyond the present limits, passing over the front door and joining on the east wall. It is also probable that at that time the church was considerably remodeled; the present Norman character of windows and door being substituted for a Gothic type; and that the present entrance door (for mention of "ye South door" occurs as early as 1761 in the register) was then enlarged to take the place of an entrance formerly existing in the western end of the building. This theory—for there are few records to substantiate it—is based on a physical examination of the building, which seems to indicate such changes having been made at some early date and by the fact that the earliest picture of Radnor Church, made about 1820, shows an entrance gate at the western end of the graveyard. An additional scintilla of evidence fixing the date of opening the southern gate is obtained from a memorandum in the old register under date of "December 23, 1784," showing payment of "Twenty-two shilling and six for the New gate and Fixing It at ye South west side of Radnor Church graveyard."

The southwestern foundation of this gallery wall rests on a brick arch which, tradition says, marks the location of a grave over which the gallery was built. There is no record on the subject, but directly in front of the gallery steps and across the improvised path have laid, time out of memory, an unplanted head and footstone bearing the inscription, "In Memory of James James, who Departed this life December ye 5, 1756, Aged 24 years."

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While no assurance exists on the subject, an ingenious and very plausible theory has been advanced connecting these graveless stones with the stoneless grave; and this theory is supported by the inscription on the headstone which indicates its existence before the building of the gallery, and by the location of the arched grave in line with the row of the James' family graves. It seems probable that the stones marking the grave of James James were temporarily taken up during the building of the gallery, with the intention of resetting them elsewhere at the convenient season which one hundred and thirty-five years of waiting has not yet discovered.

What may have been the moving cause of so important an event as the building of the gallery in a church whose congregation was so lukewarm as to neglect to attend the Easter meeting for election of vestrymen, and to give themselves no concern regarding the support of their minister, it is impossible to state. One of the most ingenious theories, plausibly presented, attributes it to the rise of a spirit of rivalry at Radnor because of the establishment about that period of a Lutheran congregation of Germans, who had built a log church near the site of the Old Eagle School at Strafford. This is given some support in Mr. Currie's statement, in one of his letters, that the Perkiomen congregation "rather declines, as the Dutch buy out the English and settle in their stead." The fact that Mr. Currie does not figure at

all in the matter and does not mention the subject in any letter, and the strictly commercial methods adopted to raise the needed funds, do not suggest that very lofty ideals inspired the persons prominent in the enterprise.

These details of repeated improvements in the church and surrounding ground evidence, in spite of the charge of "carelessness" in their duties relating to formal church government, an earnest and increasing affection towards the very stone and mortar of the building and the grounds surrounding it; and the fact that large subscriptions were raised for these endeared objects and any work relating thereto rapidly and effectively prosecuted, shows the existence, even at that early time, of a unique sentiment of reverence for the church building and property that has ever since characterized Radnor parishioners. To this sentiment—now a veritable heritage—rather than to the conservatism of the Episcopal Church, is due the preservation of the present edifice in good condition during the past one hundred and ninety-one years.

Restrained within legitimate limits, such a sentiment may be of peculiar value in a religious organization. If it be not in itself an expression of religious feeling, it is at least in harmony with that feeling of veneration for sacred subjects without which the religious character loses much of its sublime influence; and rightly guided, such sentiment may operate as an incentive for faithful and consecrated Christian work. But

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unrestrained, it can degenerate unto practical idolatry and disregard of the real object of church organization.

Faithfully and intelligently to guide and utilize such a heritage is a great responsibility. On few, if any, American churches does it rest more evidently than on old St. David's, at Radnor.

When it is remembered that at the time of its erection Radnor Church was one of the very few stone churches in the province, so that it is constantly referred to as "The handsome stone church;" and that it was, indeed, during the early part of the Eighteenth Century the only church within a radius of many miles, it is not difficult to appreciate that, even so early as Mr. Currie's time, Old Radnor was a spot where must have centered the affectionate associations of hundreds, whose lives had been passed under circumstances conducing to estrange them from any sympathy with the formal church of England government. Tradition speaks unhesitatingly of the building being a common meeting place for many purposes other than the holding of Divine worship, and even designates it as the spot where the neighborhood convened in June, 1763, at the instance of Mr. Currie, to institute a home guard which would protect their families from an apprehended attack of Indians under Pontiac, who was at that time menacing the neighborhood of Carlisle. The text chosen on this eventful occasion by the old missionary for an eloquent and impressive

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sermon is said to have been taken from Ecclesiastes 7: 14, "In the day of prosperity be joyful: but in the day of adversity consider." This incident has been forcibly presented in a brochure in blank verse entitled "Radnor," recently published by the Trustees of the Old Eagle School.

In its connection with the graveyard, however, are unquestionably to be found the strongest ties of affection amongst the congregation to the old edifice as almost a part of it. No one was so poor in those early days, or so peculiar in his religious views, but that he might claim a right to nestle in his last sleep, with the mouldering remains of beloved kindred, close to those walls, so familiar to his childhood, manhood and old age, and so constantly was this desire manifested that the oldest part of the graveyard is said to hold, often in one common sepulchre, the dead of three generations.

The activity in church matters at Radnor (whatever its cause), evidenced by the building of the gallery, had, however, short duration.

Although in his letter of March 25, 1775, Mr. Currie refers to his attendance on "My three churches in their turn, where I read prayers and preach to large congregations of respectable & orderly hearers with whom I live in great Harmony and Esteem," yet within a month had been,

Fired the shot heard round the world,  
and the Colonial period in the history of Radnor



Church was nearing its end in the gloom of war and universal unrest.

Traditions tell vaguely of the refusal of the congregation to permit the use of the prayers for the King and royal family, of Mr. Currie's insistence, and as a result the formal closing of the church doors against him; but that such a dramatic scene occurred is wholly improbable; else Mr. Currie's letter of resignation, which is dated May 16, 1776, would almost certainly have contained some reference to it; instead, the letter of the old shepherd breathes only of affection and solicitude for his flock, concluding with the pastoral admonition: "Let the devotion Chamber be your Sanctuary till these troublesome times be overpassed, flee for refuge to the horns of the altar—the throne of grace—there offer up the Incense of your prayers, and let the lifting up of your hands be as the evening Sacrifice."

The resignation of Mr. Currie, ending the era of missionary ministers at Radnor, was of transcendent moment in the history of the church, and completely paralyzed the church organization, notwithstanding the fact that he continued to baptize and perform other parochial duties, and was assisted often, as his letters indicate, by a Lutheran candidate for Holy Orders.

The old church book indicates no formal election of wardens and vestrymen from April 18, 1775, to May 23, 1781, although that the church affairs were not wholly neglected appears from entries during this

period, indicating that Evan David, who had previously been "Duly Elected Treasurer or Cash Keeper for ye sd Radnor Church to Continue Only dureing Either his own or ye Vestry's pleasure" was "May ye 6, 1776, continued Church Treasurer," and in November, 1779, paid over 133 pounds 10 shillings "moneys belonging to said church" to Thomas Read, warden.

After Mr. Currie's resignation, tradition indicates that various denominations, at intervals, occupied the church for worship, and to General Wayne's chaplain while officiating here, is accredited a story, the counterpart of Dr. Muhlenburg's celebrated appeal to patriotism.

This tradition states that soon after the outbreak of the hostilities, Rev. David Jones, then in charge of the Great Valley Baptist Church, in Tredyffrin, was invited to preach. After finishing the introductory exercises, he climbed into the lofty pulpit, and having announced his text, glanced up in order to reassure himself of the attention of his audience. That one glance, however, completely disconcerted the worthy Welshman. He saw seated comfortably before him several young and active men, previously hidden from so close a scrutiny by the old-fashioned high-backed pews. In an instant patriotism had so completely mastered him that he threw away his sermon and, shaking his finger vehemently at the astonished youths, demanded to know why they did not go into the American army.

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“I’m not afraid to go,” he screamed. “They can’t hurt me; they may kill me, if they like, and make a drum-head of my old hide, but they’ll beat a tattoo that will scare the British out of the country.” Then in wild excitement he threw off the heavy cloak, which hung around his shoulders, and displayed an American uniform.

While there are practically no records, apart from Mr. Currie’s letters, describing in detail actual conditions during this period in Radnor, yet the following letters tell so graphically of experiences, under circumstances similar to those in which Mr. Currie and his congregation were placed, that it is deemed of value to incorporate extracts from them in this historical sketch as at least illustrative of the actual conditions at Radnor.

The following letter from Dr. William Smith, rector of Christ Church and Provost of the College of Philadelphia, is of interest as describing the situation in which the Missionaries of the Propagation Society were placed during the Revolution.

Under date of “Philadelphia, July 10th, 1775,” the venerable Provost writes to the Missionary Society as follows:

The several letters which you have directed to my care by the last ships, viz. to Messrs. \* \* \* Curry \* \* \* are duly forwarded.

Their difficulties in their missions are greatly increased by the present alarming state of things, and never were men in a more trying or delicate situation. We had hitherto with

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one consent and one mind kept our pulpits wholly free from everything bordering on the present unnatural controversy. But now our people have all taken up Arms and entered into Associations never to submit to the Parliamentary claim of taxing them at pleasure. We see nothing in our churches but men in their uniforms, & tho' they excuse us on Sundays, yet they are now everywhere requesting occasional sermons on the present situation of things. The case of the poor Missionaries is hard. To comply may offend their protectors and those that support them in the Parent Country. To refuse would leave them without congregations every where, and perhaps it is more the wish of some that they should refuse than comply. \* \* \*

\* \* \* All these difficulties increased from the necessity some of our Bretheren apprehended themselves in of quitting their charges and going to England. I wish they could have stood their ground which I think might possibly have been accomplished without any unworthy compliances on their part; for when the Shepherds are out of the way the Flocks will be scattered. \* \* \*

Even more graphically does Rev. Philip Reading, missionary at Appoquiminy, present the situation of a loyal English missionary during the Revolution. In his letter to the Society dated "Apoquiniminck, August 25, 1776," as follows:

In my letters of September and March last I explained the difficulties I was brought under in the discharge of my pastoral Office and the further obstructions I was likely to meet with by reason of the unhappy rupture that has taken place between Great Britain and her Colonies. \* \* \*

\* \* \* On the second day of July [1776] the Congress at Philadelphia were pleased to declare the Colonies which had united in opposition to the measures of Great Britain "Free

and Independent States." Upon this Declaration it was Judged incompatible with the present policy that his Majesty's authority within the new states should any longer be recognized. In this sentiment the generality of our Clergy (as far as has hitherto come to my knowledge) dismissed all those prayers for the public service of the Church wherein the names of the King and the Royal Family are mentioned and adopted in their stead a prayer for the Congress. \* \* \* "Most Gracious God," they say, "we humbly beseech thee as for the States of America in general so especially for the high Court of Delegates in Congress at this time assembled," &c.

As to myself I was at no loss in determining what part I should bear in this importune juncture. Ever since I entered into the Ministry I had made it a constant rule to read over at proper intervals my ordination vows. \* \* \* I read them more attentively than ever. \* \* \* I can discern no exception to answer special emergencies. \* \* \* Such being my sentiments on this subject I determined, for the sake of keeping up the Church in its full visibility agreeably to my obligations, to continue reading the public service entire as usual notwithstanding Independence had been declared by the Congress, and for one or two Sundays prosecuted my purpose without interruption. But on the twenty-first day of July immediately after the first lesson our senior Churchwarden (out of pure kindness to and friendship for me) coming up to the reading Desk earnestly advised me to omit the prayers for the King and Royal Family, as the temper of the prevailing party was such that they would no longer bear the reading if those prayers should be continued.

I told him that the present was not a fit season nor the place a proper one for discussing so interesting a subject, \* \* \* therefore on the Sunday following (July 28th) when the people were assembled for public worship, before I began the service I explained to them the obligations the Clergy of the Church of England are under to assert the King's Su-

premacv in their public ministrations, and acquainted them that as I could not read the Liturgy agreeably to the prescribed form without offending against our Government and incurring the resentment of the people, I should on that day declare the church shut up for six weeks. \* \* \*

I proposed to say more on the subject, but the scene became too affecting for me to bear a further part in it. Many of the people present were overwhelmed with deep distress. \* \* \* My own tongue faltered and my firmness forsook me, beckoning therefore for the Clerk to sing the Psalm, went up into the pulpit, and having exhorted the Members of the Church to hold fast the profession of their faith without wavering, and to depend upon the promises of a faithful God for their present comfort and future relief, I finished this irksome business and Apoquiniminck Church from that day has continued shut up. \* \* \*

My sphere of action is now confined to the catechetical and what is strictly termed the parochial offices of my Mission.

So completely does tradition indicate the suspension of regular and systematic religious work during this period, that months are said to have often elapsed without any religious service being held at Radnor Church. Meanwhile squads of soldiers from either side made it at times their rendezvous.

During the encampment of the Americans in the neighborhood (probably at Camp Hill, on Tyron Lewis' farm), all the leaden sashes then supporting small diamond-shaped panes of clear glass in the church windows are said to have been cut out and molded into bullets, and even a silver communion set presented by Queen Anne to the church is said to have disappeared at this time. If this tradition can be relied on (which

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is not likely), it is the only evidence of such a Queenly gift to Radnor Church. It would seem more probable that if such were ever possessed by the church, it disappeared in the robbery of 1742, already noticed. It is proper to state in this connection that there seems to be no authentic history regarding the old pewter communion service now in possession of the church, except that it was in use as late as 1860, about which time it was superseded by a silver service, said to have been purchased with the proceeds of the sale of the earliest photographs of the church taken by Mr. Constant Guillou, then boarding in the neighborhood.

There is also an improbable tradition, obstinately maintained by old residents, that in a thick growth of cedar then occupying the site of the old parsonage, Major-General Gray marshaled some of his troops before making the murderous attack on Wayne's division at Paoli on the night of September 20, 1777.

Another more probable tradition states that sixteen unknown victims of the battle of the Brandywine, who had died at neighboring farm houses, were buried in the little hollow west of the gallery steps.

None of the names of these soldiers have been preserved, nor indeed is there any evidence corroborative of the tradition. Recent exploration of the place systematically conducted by a committee appointed by the Vestry for the purpose, failed to discover any important information on the subject—no military trappings or other similar relics being found.

Concerning other soldiers of the Revolution buried in Radnor churchyard, it has been extremely difficult to obtain any authentic information. The following list, made up principally from data published by the Merion Chapter of Daughters of the American Revolution, after careful comparison with the church records, is probably an accurate though by no means a full list, and includes several militiamen who probably saw no actual engagement, viz.:

Peter Dehaven, James Hunter, John Hunter, Sr., —Howell (father of Vincent Howell), Griffith James, Thomas Reed, John Roberts, Philip Sheaff, John Thomas, Anthony Wayne, John Sturgis, John Taylor, Isaac Hughes.

It is probable that the traditions of this time regarding injury to church property by the military during the Revolution are exaggerated, as no statement of any losses by the church appear in the claims from Radnor or Newtown Townships; and it would seem more likely that both Mr. Currie's adherence to the King, and the congregational adherence to the American Congress, protected the old church from very serious losses from either army.

It is of interest in this connection to note that three of Mr. Currie's sons held positions in the American Army:

Ross Currie, as first lieutenant in Captain John Reese's Company of Second Battalion, under Colonel Arthur St. Clair.



Dr. William Currie, as surgeon in Colonel Samuel J. Atlee's Musketry Battalion.

Richard Currie, who is said to have joined the first Militia of Pennsylvania, but was compelled to return home on account of sickness and died there September 16, 1776.

Besides the meagre information thus obtained from tradition and the letters already quoted, the minutes of the Society and a few additional letters from Mr. Currie present much more clearly the condition of the parish during the Revolutionary period, and warrant their consideration in considerable detail.

The minutes of March 16, 1781, refer to a letter from Mr. Currie, dated September 29, 1780, wherein he is reported to have written that he "Had not heard from them since Lady Day, 1776." "Having found it expedient to decline officiating in public ever since 1776, has no account to give Society, but that he continues in the performance of every other part of his function." "He is not in position to be more particular and adds that as he lives entirely on credit of money he borrows on credit of Society, he relies that bill will be paid his executors if not presented in his life time."

The minutes of July 18, 1783, refer to another letter dated April 30, 1783, reporting that,

War has reduced him to very low circumstances. He has lost not only the most of his substance but likewise his wife and a son and his wife, with whom he lived in his old age. They all died of Camp fever and left him in the midst of the Camp with one of the American Generals and his suite

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quartered in his house. He is left with three orphan grandchildren, oldest seven, when parents died. He blesses God that he has been enabled thro. grace in the midst of these difficulties to hold fast his integrity and he will die as he has lived a true son of the Church of England even tho he should have the misfortune to survive it.

The Society's mission being as Mr. Currie supposes superseded by the terms of the Peace, he looks upon this to be the last of his correspondence with his noble benefactors in England, and therefore lays hold on this last opportunity to return them his thanks, &c.

This letter supplements in an interesting way the record in Futhey's history of Chester County, of the "damages and losses sustained by the inhabitants" during its occupation by military forces, wherein appears the following item:

Tredyffrin Township—William Curry—£106-13-4.

The minutes of June 18, 1784, refer to another letter from Mr. Currie dated Radnor, Mch. 20, 1784, acknowledging the receipt of a letter from the secretary "which, as he had laid aside all hopes of ever hearing from the Society any more, struck him with the most agreeable surprise, and he wants words he says to express the deep sense he entertains of their great kindness to him."

"By their generous liberality the Society have extricated him out of his difficulties and restored him to his wonted tranquility of mind." \* \* \*

"In July, 1776, when Independency was declared, Mr. Currie declined officiating in public, but his

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churches were supplied by a candidate for orders among German Lutherans who read prayers and a sermon while Mr. Currie baptized, visited the sick, preached at funerals and buried the dead." "By these means he has kept the congregation together and will continue his endeavours so to do as long as he is able in hopes that Providence will point out some plan for furnishing North America with a regularly ordained clergy."

The same minutes report a letter from Mr. Beach, the Society's Missionary at New Brunswick, N. J., dated May 17, 1784, wherein he says, "Mr. Currie, of Radnor, through the infirmities of old age, is no longer able to perform any duty, but he still maintains a good character and is still much respected."

The minutes of December 17, 1784, also refer to a letter from Mr. Currie, dated "Radnor in Pennsylvania, October 1, 1784," acknowledging receipt of secretary's letter of 27th of August, 1783, by which he is encouraged to draw on Society for a half year's salary:

Thinking his mission actually dissolved, he is far from claiming this as a debt, but thankfully received it as a bounty. The severity of the last winter had such an effect on his aged constitution that he has been mostly confined to his house ever since, where though a nonjuror he officiates without molestation.

The churches are sometimes supplied by a wandering Lutheran Clergyman, and they live in hopes of being better supplied shortly, as the clergy of the United States are about

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settling a frame of government of the Episcopal churches in North America. Mr. Currie was invited to join their convention, but not having taken the oaths to the State, he declined it. They propose to keep as near to the government and worship of the Church of England as their circumstances will admit, but are much at a loss to find out how to preserve the Episcopal Succession. It has been proposed to send one of their own number duly elected to England for consecration, but there are doubts whether such a person would be consecrated or no. This question has been proposed to Mr. Currie, who declined giving his opinion till he had consulted his learned brethren of the Society. If any of them will be pleased to favour him with an answer he will accept it as a singular favour.

The minutes of October 21, 1785, also indicate a letter from Mr. Currie dated March 30, 1785, reporting that:

Having found from their abstract of last year that his name is continued on list of missionaries who remain officiating in Independent States to whom Society pays salary, he draws for £30—returning thanks for favor unexpected. His position would have been deplorable had his benefactors deserted him at the time he expected they would. Bereaved of all by the iniquity of the times and entitled to no relief from the Public, in as much as he is not a citizen, it is easy to conceive now that The Almighty hath been pleased thus long to protract his life what his situation must have been had matters turned out as he thought they would. He blesses God they have not. As far as his infirmities permit, he continues to perform the duties of his function. His congregation desire him to return the Society thanks for all past favors and to assure them that notwithstanding the present unhappy situation of the members of the Church of England in America, they will never cease

to pray for prosperity of the Society for the Propagation of the Gospel in Foreign Parts.

In letter from Mr. Currie to the Society dated "Radnor, Sept. 30, 1785," appears the first definite information of the restoration of Episcopal services at Radnor. In this he writes:

Blessed be God notwithstanding my great age I have been able to attend my former Churches in compliance with ye Societys continuing my Salary duly ever since November last, where I have officiated to a crowded Audience & baptizd a great number of children, there being no Episcopal Mnr. within twenty miles of me but myself, for which services I make it a point to receive no lucrative Emolument, having made a firm resolution when I laid down my charge at ye Declaration of Independence never to take Wages of Subjects of a Government to which I cannot give my test of allegiance.

I have only to add that as I am really sorry that I am an incumbrance to my worthy Benefactors in my present superannuated State so I am cheerfully ready to desist as soon as they shall desire it, as I want but little & that little I shall not want long.

His last letter to the Society is dated Radnor, October 12, 1785. In this he acknowledges their letter of May 3, 1785 (evidently notifying him of the discontinuance of his allowance), and takes a formal and affectionate farewell.

After the termination of his ministry at Radnor, Mr. Currie continued to reside with his granddaughter, Margaret Walker, wife of Thomas Walker, of Chester Valley, until his death, October 26, 1803, at the age of ninety-three. He was buried at St. David's immedi-

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ately east of chancel window with the other members of his family who had died before him.

Mr. Currie during his long term at Radnor commanded the respect and esteem of his congregation and his brethren in the ministry. He was evidently an extremely conservative Scottish clergyman, of high culture, and there can be no doubt that he maintained the dignity of his office. At the convention of the Clergy of the Province, held in Philadelphia in May, 1760, he was selected to preach at the next convention, and is referred to as "much esteemed in his Mission, which is a very extensive one, and neglects no opportunity that his Health will permit of doing his duty."

If it appear from his letters to the Propagation Society that he was at times more mendicant than manly, and more forcible than frank, it must be remembered,—as in the case of Rev. Griffith Hughes already commented upon—to whom and under what circumstances these letters were addressed. But it is difficult to reconcile his professions of poverty with the fact that the assessment rolls of Tredyffrin Township show him to have been the owner of seventy-six acres of land and numerous cattle in 1774, and of 200 acres from 1779 to 1781; that he also had considerable land in Montgomery County, and that he left an estate valued at £3,116, 4s. 9d., and a will (dated December 28, 1794, and registered at West Chester in Will Book K 436), whereby he bequeathed many legacies, including £10 (sterling) to Radnor Church.

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Mr. Currie had six sons and one daughter—all by his first wife—as follows:

John—who became a lawyer, settled in Bethlehem, Pa., and married a wealthy lady named Crookshank.

James—the subject of the pathetic letter to Dr. Peters, who matriculated at the College of Philadelphia (now University of Pennsylvania), in 1757, and subsequently became a physician in Chester County.

William—an “Erudite and experienced physician and an extensive successful practitioner,” of Chester County. Author of several important medical works, removed 1792 to Philadelphia, and married after his military career mentioned, and died in 1829.

Richard—to whose brief military career allusion has been made—who married Hannah Potts and died September, 1776, leaving three children, and was buried in Radnor churchyard.

Alexander—a physician, who removed to West Indies, married and died there.

Ross—who, after his service in the American army, where he was captured at Three Rivers, removed to New Brunswick, N. J., where he was drowned September 1, 1790. He left a wife and two children.

Elizabeth—who married Dr. Demon, of Reading, Pa.

The history of Radnor Church from the outbreak of the Revolution until the first American rector was selected and appointed in 1788 is very obscure. The records of the church give little information, although

they indicate the holding of occasional church meetings, and settlement of accounts. The most important outlays specified during that period seem to be:

1776.—Paid by Thomas Read to Jonathan Hughes for Making horse Block .....	£0	3	6
December ye 23, 1784—New Gate and Fixing It at ye South East Side of Radnor church Graveyard..		22	6

On May 21, 1781, Thomas Read and John Mather were chosen to serve as wardens, and eighteen others as Vestrymen "till the Congregation See Cause to Change them." And in 1785 a large subscription list appears in the old register "for the repairing and covering the graveyard wall and other purposes of said church." It would also appear from Mr. Currie's letters already quoted, that from 1776 to 1784 some effort was made by him, with the assistance of a Lutheran novitiate, to supply the church; and that in November, 1784, he resumed, as far as his health would permit, his priestly functions, until his final withdrawal from active service in October, 1785.

Meanwhile Radnor Church was not unconnected with the important movements instituted at this time for the establishment of the Protestant Episcopal Church in the United States.

The Diocesan records of Pennsylvania indicate that at an adjourned meeting of the first conference of



clergymen and deputies "concerning the formation of a representative body of the Episcopal church in this state," held March 29 and 31, 1784, at the house of Rev. Dr. White, a circular letter was addressed "to the wardens and vestrymen of the different Episcopal congregation in the state" asking them "as preparatory to a general consultation" that they should "delegate one or more of their body" to assist at a meeting to be held in Philadelphia, and it was specially "Resolved that the letters addressed to the churches formerly included in the mission of Radnor be included under cover to the Rev. William Currie, their former pastor, and that the clergy be desired to accompany them with a letter to the said reverend gentleman requesting his assistance at the proposed meeting." This record is interestingly supplemented by Mr. Currie's letter of October 1, 1784, already quoted.

At this meeting, held in Christ Church, Philadelphia, May 24, 1784, Richard Willing, Esq., appeared as the deputy "from St. David's, Radnor," and was appointed on an important committee, which reported on the expediency of creating a Standing Committee, of which he was subsequently also chosen a member. He also appears to have been present as a deputy from Pennsylvania at "A Convention of Clergymen and Lay deputies of the Protestant Episcopal Church in the United States of America," held in New York, October 6 and 7, 1784; and again as representing St. David's Radnor, at the second session of the second Con-

vention of the Diocese of Pennsylvania, held at Christ Church, Philadelphia, on September 14, 1786, when St. David's Church was admitted to membership in the Convention; and Rev. Dr. William White was elected the first American Bishop of the Protestant Episcopal Church, whose subsequent consecration at Lambeth Palace, London, took place on February 4, 1787.

Mr. Willing's name also appears frequently amongst the Radnor records as a vestryman, beginning in 1785, and in this capacity he was named in the charter of the church in 1791-2. His distinguished social connection was undoubtedly of importance to Radnor Church in this critical period of its history. He died in 1798, and was buried in Christ Church burial ground.

During the interim between Mr. Currie's final withdrawal and the establishment of the American Succession, the church organization at Radnor seems to have been maintained by the Church Wardens and a few faithful assistants.

A minute in the old register under date of "Aug. 25, 1786," providing "that there be a Collection Gathered each Time of Divine Service for the Repairs of sd Church," and a memorandum of amounts received each month, indicates the holding of at least monthly services at that time. Though no mention is made of the person officiating, other records indicate that it was probably Mr. Slator Clay.

From an entry in the record book at St. James' Church, Perkiomen, it appears that on August 14,

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1787, at Norristown, Thomas Reed and Philip Sheaf as delegates from St. David's, met deputies from St. Peter's Church in Chester Valley and from St. James' Church, Perkiomen, and "agreed to continue in the union for Episcopal Minister to perform Divine service in said three churches as heretofore," and appointed Richard Willing, representing St. David's; Dr. Robert Shannon, representing St. James'; and Robert Ralston, representing St. Peter's, in the Great Valley, "jointly to apply to the Right Reverend Bishop White, of the State of Penna., for an Episcopal Minister to officiate in the said churches."

The application made December 8, 1787, to Bishop White is signed by John Jones and Thomas Read "For and in behalf of ye congregation of St. David's" and by the representatives from the other two churches, and recommends "Mr. Slator Clay," who it is stated "hath resided amongst us and performed the office of a Reader in these churches for more than a year, discharging his duty in that capacity to our satisfaction."

This application was favorably considered by Bishop White, and Mr. Clay, having been consecrated priest February 17, 1788, entered upon his duties as the first American Rector at Radnor Church, in connection with St. Peter's, Chester Valley, and St. James', Perkiomen. A few years later he also occupied the place of assistant at Swedes Church, near Norristown, and preached also at St. Thomas' Church, at White Marsh.

A digression is again deemed warrantable, to record

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a brief description of the first rector of Radnor Church under the American succession.

Slator Clay, a son of Slator and Ann Clay (daughter of Hon. Jehu Curtis, of Delaware), was born October 1, 1754, in New Castle, Del. He is described as a man of medium height, of slender and delicate frame, and of a peculiarly impressive earnestness of manner. Although his early training was as a lawyer and a schoolmaster, and he was thirty-three years of age when he came to Radnor as a lay reader, he was evidently held in high esteem by his clerical brethren, and was repeatedly selected to read prayers and preach before the early Diocesan Conventions in Pennsylvania. He was married in 1786 to Mrs. Hannah Hughes, by whom he had four children.

When the peculiar position occupied by Mr. Clay as the first rector of St. David's Church under the American succession is appreciated, the difficulties of his situation will hardly be overestimated. Though there are absolutely no data from which a detailed description of them can be submitted, yet the following eloquent presentation by Anderson of such difficulties as he describes confronting Bishop White at the beginning of his great work, may fairly be adopted as at least suggesting those confronting Mr. Clay. "To knit together again into one the members of that sacred body which war and faction had divided; to heal its wounds, to restore its exhausted strength, and to see it fitly joined together and compacted, 'grow up unto Him in all

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things which is the head even Christ, unto the edifying itself in love,' this was the great work for the accomplishment of which he never ceased to watch and pray. \* \* \* The flocks which had been gathered together were everywhere scattered abroad, the folds \* \* \* laid waste; the Shepherds who survived had been driven away." "The province in which he [Mr. Clay] ministered was above all others desolate."

During his entire connection with Radnor, Mr. Clay could not, it is said, preach there oftener than once a month. Fragmentary traditions of the time state that he always rode to church on horseback, preached without a gown, and omitted most of the ritual in order to have a longer time for his always extemporaneous sermon. His first connection with St. David's Church appears in what is probably his distinctive handwriting in the old register under date of October 31, 1787, in a settlement of accounts of Thomas Read, Warden.

It is difficult to present an intelligent and fair estimate of Mr. Clay's work and influence at Radnor. Had he resided there instead of at Perkiomen, or had he continued his labors there in the latter part of his term as actively as in the early part, no doubt the impression of his influence would have been more distinct. Results are not the only evidence of fidelity; and the reference to him in Bishop White's address to the Diocesan Convention of 1822 as one "whose zeal in his holy vocation must also have been known to most of

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those now present," was undoubtedly a deserved tribute. But the fact that the epitaph on his grave at Perkiomen fails to record any connection with Radnor, though referring (in disregard of the express restrictions in his will) to those at St. Peter's, Chester Valley; St. James', Perkiomen, and Swedes Church, Bridgeport, certainly indicates that his identity with the Radnor parish was in 1821, not close; and there are also many indications that without fault on his part, simply because of the impossibility of covering more constantly the immense field over which his charge extended, Radnor Church during the first decade and a half of the Nineteenth Century was practically a fold without a shepherd. The occasional visits of Mr. Clay and of such other supplies as might be obtainable, secured religious services at intervals in the building, but as to active pastoral care there was practically none, and more than a third of a century elapsed under the American succession before Bishop White had occasion to visit the church to administer the rite of confirmation.

Yet although during Mr. Clay's incumbency very little appears to have been accomplished by pastoral care to advance the spiritual growth of the Radnor congregation from the apathy into which it had sunk, it is equally certain that at this time occurred many incidents in the history of the church of great importance to its welfare.

One of the first important incidents after Mr. Clay

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entered on his duties was the incorporation of the church in August, 1792 (during the first Presidential term of George Washington), thus obtaining for the organization that legal status which it had previously lacked.

A peculiar feature of the charter then granted is the provision for the election of the rector of the church directly by the congregation, without the intervention of the Vestry.

Scarcely of less importance, as adding a peculiar interest to the place, was the removal during Mr. Clay's incumbency of the remains of General Wayne from the fortress at Presque Isle to Radnor churchyard, and the dedication, on July 4, 1809, (according to the inscription) by the Pennsylvania State Society of the Cincinnati of the modest monument now marking the grave of that illustrious man.

Traditionary accounts from two eye witnesses of the scene, viz: John Mather, of Radnor, and Jane Evans, of Easttown, give an enthusiastic picture of that dedication pageant, telling how, through intense heat, the City Troop of Philadelphia, under command of Mayor Robert Wharton, rode out in company with other troops to do their share of martial honor at the grave of the great soldier; how the patriotic crowds climbed into the sturdy oaks which yet stand sentinel at the spot and thronged their branches; how one of the General's old soldiers, Samuel Smiley, marched weeping in front of the cortege which bore the ashes of his

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great commander from his birthplace to his grave; and how the General's old Chaplain, Rev. David Jones, delivered an address in which he described the scene at the night attack on Wayne at Paoli. His presence on this occasion undoubtedly tended as far toward the peace and unification of the Radnor flock as his presence on the former occasion during the Revolution had tended towards war.

Within recent years Mr. Thomas Allen Glenn, in an interesting monograph on "Anthony Wayne's neglected grave," has expressed doubt as to the accuracy of the date of the dedication ceremonies as given by the inscription, and gives the following account of the dedication of the present monument:

The various volunteer companies of horse, forming then the First Pennsylvania Regiment of Cavalry commanded by Col. Robert Wharton, Lieutenant John Smith, and Major Hughes, assembled at Evans tavern near the permanent bridge at Five o'clock A. M. on June 5, 1811, and moved out the Lancaster road until they were met by Isaac Wayne Esquire at junction of the old Lancaster road and the Norristown road, who together with the Norristown Volunteer Cavalry conducted the procession to St. David's Church.

Mr. Glenn also claims that, "it was not the Rev. David Jones, but Dr. William Rogers, professor of rhetoric at the University of Pennsylvania, who made the stirring address on that occasion."

It may be somewhat difficult after the lapse of a century to decide the issue between the testimony of the lettered marble, and "the files of the fast decaying







Within the Sanctuary.

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“newspapers of the past” to which Mr. Glenn appeals, although the weight of evidence is clearly with Mr. Glenn; but the substantial accuracy of the foregoing account as presented in the testimony of eye witnesses may be accepted without danger of serious error.

In 1809 the first addition was made to the graveyard. Previously to this time its limits extended from a point about ten feet north of the Drake monument, in lines running east and south, the north line passing through the site of the present vestry room and intersecting the eastern graveyard wall at a point now noticeable by the sudden rise in its height; the west line intersecting the front wall at a point where it begins to be dashed and the old pointing ceases. The addition to the graveyard now made consisted in extending the west wall some thirty feet northwardly, and from the extremity of this extension running a new wall in a northeastwardly direction so as to intersect the old east wall continued. This northwest wall followed the line between Chester and Delaware Counties.

The church building was also considerably repaired during the early part of Mr. Clay's term; and the pews, then numbering seventeen, probably rearranged with backs about nine inches higher than at present and with double lines of seats at right angles. The pew on the left of the main entrance is said to have been square, with four lines of seats. These pews were rented at the rate of two pounds each, and benches at ten shillings each, per annum.

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At the beginning of his ministerial work, Mr. Clay resided in Upper Merion; but about 1790 he removed to the Glebe House at the Perkiomen Church; and probably began to officiate less frequently at Radnor, and after about 1799 no further minutes or entries appear, in what is supposed to be his handwriting in the old church book. He continued nominally to officiate at Radnor, however, until his death on September 25, 1821, in the sixty-seventh year of his age; although, with the singular exception of the year 1815, his name does not appear in the Diocesan records as having any charge at Radnor after 1812.

From memoranda in the old church book, showing that a salary of three pounds per annum was allowed Peter De Haven for his services as "Clerk in the church" for the years 1798 and 1799, it is evident that the congregation was even at that time depending on assistants to Mr. Clay. More ambiguous entries, showing the payment of fifteen pounds to "Joshua Rees" in 1805, and "seventeen dollars at twice;" and "at sundry times from May, 1805, to Easter 1806, £28. 11s. 4d." and "April 27, 1806, £28.0.7½" to "Mr. Samuel Passey," suggest that these persons were also assisting Mr. Clay at that time, probably as lay readers. At the audit of the accounts of John Brooke as Church Warden in 1807 an entry, "Paid to the Rev. Caleb Hopkins £25," also suggests that this clergyman, [who was about that time rector of St. Gabriel's Church, Berks County, and of the United Churches in North-

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umberland County, Pennsylvania], had been also supplying the Radnor congregation.

In the Convention Journal of 1814, Mr. Clay's son, Jehu C. Clay, then in Deacon's orders, is reported as "Deacon officiating at St. David's Radnor," and by the Journal of 1819 Rev. Samuel C. Brincklé is reported as "Rector of St. David's, Radnor," and Bishop White's address to that Convention refers to the fact that at the instance of the Society for Advancement of Christianity, "Rev. Samuel C. Brincklé has undertaken the pastoral charge of St. David's, Radnor." This record is strong evidence of the neglected condition of the parish at that time.

The date of Mr. Brincklé's first connection with Radnor is somewhat in doubt. He was admitted to the order of Deacons in May, 1818, but he probably officiated at Radnor first in December, 1818, as a lay reader, and did not assume full charge of the parish until after his ordination to the priesthood in June, 1820. From 1821 to 1823 he was also in charge of St. John's Church at Concord, in Delaware County, but in September, 1823, this connection having been discontinued, he assumed charge of St. Peter's Church, Great Valley, in connection with St. David's.

Mr. Brincklé evidently succeeded to much of the pioneer work and responsibility of Mr. Clay. Although the American Church had been established over thirty-three years when he was ordained to the Presbyterate, yet, as previously noted, very little had been done at

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Radnor to arouse the congregation from the spiritual apathy existing at the close of the Revolution, and he records in the old church book that but a single person—Mr. Philip Sheaff, long a vestryman and warden—communicated at the church when he entered upon his charge.

The records kept during Mr. Brincklé's term are meagre, yet there is no doubt but that his ministry was a veritable regeneration of the parish. It seems to have been literally born again to the work to which the early settlers dedicated it. According to a memorandum in the church register, the "Holy Communion" was, on Christmas, 1819, first administered during his rectorship "after a long interval," to Philip Sheaff, William Brooke, John Hunter, Jr., Mrs. Mary Thomas, Mrs. Rebecca Matlack, Miss Elizabeth Hunter and Miss Ann Hunter; "All admitted for the first time with the exception of Philip Sheaff."

Who was the officiating clergyman on this most interesting occasion is not known. The memorandum is not in Mr. Brincklé's handwriting.

On July 30, 1820, however, appears the record of the first confirmation service ever held in Radnor Church. This rite was performed, Mr. Brincklé records, "by our venerable diocesan Rt. Rev. Bp. White," and sixteen persons added to the church membership. Evidently, in the words of Robert Weyman, written nearly a century before this confirmation and already quoted, "The people at Radnor \* \* \* re-

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quire a person of years \* \* \* to reside amongst them and to visit them from house to house as well as to preach to them for frequent conference with them."

Probably few clergymen could more successfully have filled the need so prophetically told than Mr. Brincklé. Bishop Lee, in a sermon delivered in 1863, says of him: "As a preacher of the Gospel he was direct, solemn and earnest." "He had a great trust to discharge, and he aimed to do it in the sight of God." "He did not so much study excellency of speech as to reach the heart and conscience, speaking 'as dying, unto dying men'" \* \* \* "His attachment to his own church was thorough and lifelong, \* \* \* but this attachment never degenerated into bigotry." "His heart was large, his spirit Catholic."

Traditions of this time uniformly confirm this high testimony and indicate a close bond of sympathy and Christian fellowship between himself and his parishioners. Yet so humble an estimate does he put upon the results of his own share in these labors that in his report to the Diocesan Convention in 1824 he makes the "spiritual interests of his flock" the subject of a special appeal for the prayers of his brethren.

The custom of decorating the old church with Christmas greens is said to have been instituted at Mr. Brincklé's personal instance and carried on with his personal aid. To him, also, is owed the inauguration of the custom of holding Convocations or Associations—as they were then generally called—at Radnor, a

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custom now fortunately revived, though long neglected, and under Mr. Brincklé, when attended by such prominent clergymen as Rev. Levi Bull, Rev. Jehu C. Clay, and later by Rev. Stephen Tyng, Rev. Milton Lightner, Rev. Edwin Lightner, Rev. Dr. Richard Newton and other well known clergymen, was of great interest, the size of the congregation often necessitating services in the open air.

To Mr. Brincklé is owed the first records of the early history of the parish, and had his efforts been intelligently seconded by the Vestry, there is but little doubt that the uncertainty which clouds much of that early history would have been cleared away.

The following letter, preserved amongst Mr. Brincklé's papers, evidently indicates a report to him from one of the vestrymen concerning a subject he was investigating :

REV. MR. BRINCKLEY :

From a pamphlet received from Mr. Sawyer I find the Rev. Mr. Curry was Staytioned at radnor Church in the year 1739 whose Labours continued till the year 1776 making the time he officiated there thirty seven years, but as it did not state the time that he was appointed Missionary there, we are not certain that thirty seven years was the exact time that he continued there as Rector, but from the following account of Mr. Curry which I received from his grand daughter, Mrs. Walker I think it must be nearly correct. \* \* \* Mr. Curry was born in the year 1710 and expired in 1803, Making a long life of 93 years, and would make him 29 years of age when we first find him at radnor Church, he came to this Country a presbyterian Clargyman, and Courted a widow lady



by the name of Hacket, whose former husband had been an Episcopal clergyman, but she refused to give him her hand until he would become an Episcopalian, for which purpose he returned to England and obtained the ground, taking the whole circumstances as they stand, we shall not probably err much in supposing him to be 29 years of age when we first find him at Radnor Church.

I. NORTON.

Mrs. Curry maiden name was Hannah Ross.

To Mr. Brincklé also is owed the organization, about 1820, of a Sunday School at Radnor, which he reports in 1821 as "containing between 40 and 50 children." In this enterprise, tradition says that he was heartily seconded by old John Hunter, who acted as Superintendent, and by Miss Mary Wilson, Mrs. Mary Thomas and others. The old pulpit is said to have contained their library, and the church was their school room.

Under him St. Paul's Church, at West Whiteland, Chester County, was organized in 1828 and a stone church erected and consecrated May 28, 1829, by Bishop White.

In the year 1830 some radical changes were made in the internal appearance of the old church by the removal—owing, it is said, to the difficulty of proper ventilation—of that part of the gallery which passed over the front door; substituting the present twenty-three pews for the seventeen old-fashioned high-backed pews, and placing them so as to face the pulpit, which was enlarged and removed from its old position just

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east of the present vestry room, placed in the eastern end of the church and surrounded by the present chancel. The old sounding board, which was suspended from a hook, now to be seen high on the north wall, is said to have been removed at this time. Lamp posts were also placed in alternate pews and new aisles of mortar laid. In addition to these alterations a new vestry house was built, about seventeen feet square, on the site of the old one and part of the present Sunday School room.

Many interesting incidents relating to these changes are detailed in the extracts from Mr. Brincklé's diaries printed in the appendix.

Mr. Brincklé, "after much consideration and prayer," resigned his charge at Radnor in December, 1832, closing a faithful pastorate of fourteen years.

The ministry of this holy man was of such priceless value to Radnor Church that the following brief account of his life will be of distinct value to this history.

Samuel Crawford Brincklé, third son of Dr. John Brincklé, by his wife Elizabeth Gordon, was born near Dover, Del., January 26, 1796, one of his ancestors [Rev. Thomas Crawford] being a missionary from the Propagation Society to Dover Hundred about 1704.

He graduated in 1815 from Princeton College, and at once entered a divinity class in Philadelphia under Bishop White. He was ordained to the Diaconate at

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St. James' Church, Philadelphia, May 6, 1818, and to the priesthood at St. Peter's Church, Philadelphia, June 28, 1820.

His first regular charge, as stated, was at Radnor, and shortly after his entry on this field of ministry he married Miss Julia Rumsey, of Maryland, by whom he had eight children.

After leaving Radnor he accepted the rectorship of Grace Church, Philadelphia, where he was instrumental in building the church. Subsequently he became assistant minister of the United Swedish Churches, having St. James' Church, at Kingsessing, under his immediate care. Here he remained fourteen years, and under him the church came into union with the Protestant Episcopal Church.

In May, 1848, he removed to the State of Delaware and became instrumental in forming the parish of Christ Church, Christiana Hundred, of which he became the first rector, retaining the incumbency until his death in Wilmington, Del., March 12, 1863. He was buried at Old Swedes Church, in that city.

During the short incumbencies of the eight clergymen who succeeded Mr. Brincklé, little occurred (with a single exception) to warrant more than brief mention. The church having already passed through the trying times which marked the reorganization of the Colonial Episcopal Churches under the American succession was firmly established as an organization, and the many hallowed associations by which the build-

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ing and its graveyard were bound to its congregation, gave this temporal organization a peculiar and increasing strength.

After Mr. Brincklé's withdrawal from Radnor, Rev. Simon Wilmer, from the Diocese of Maryland, was called to the vacant charge of St. David's and St. Peter's, Great Valley, December 1, 1832. In his report to the Convention of 1833 he refers to the fact that he "labours a part of his time in New Jersey;" that he is assisted by Rev. Joseph Jaquett, by whom "appointments are made for the afternoons of every Lord's day at School houses conveniently situated;" and that the services are well attended by "the St. David's congregation." Mr. Wilmer remained but six months in charge of the parish, resigning July 13, 1833, and seems to have kept no parochial statistics. He was the father of Rt. Rev. Joseph Pere Bell Wilmer, late Bishop of Louisiana, and rector of St. Mark's Church, Philadelphia, from its organization until 1861.

Mr. Wilmer was succeeded in October, 1833, by Rev. William Henry Rees, formerly (1830) rector of the Church of St. James the Greater at Bristol, Pennsylvania, but, he records, "lately of the Diocese of Maryland." He was the son of John Rees, a farmer residing on Old Lancaster Road about a quarter of a mile east of the present Cassatt Avenue, near Berwyn (then known as Reeseville). Rev. Mr. Rees resided while rector of Radnor Church on the Lancaster turnpike just north of the present village of Berwyn, where

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he is said to have also established a select school for boys, which a few years later was in charge of Mr. Noble Heath. ✓

Mr. Rees' ministry seems to have been a prosperous one, at least in the increase of communicant members. At the Pennsylvania Convention of 1835 he reports sundry services at Reeseville and "at school houses and other places on other days," and in his report to the Convention of 1837 he refers to "A flourishing Sunday school under the direction of the rector, assisted by three female teachers," and registering "about 45 scholars." In June, 1834, a committee was appointed by the Vestry of St. David's "to co-operate with the Vestry of St. Peter's Church relative to purchasing a parsonage;" but no satisfactory arrangement being made, the committee was discharged, and in April, 1836, the connection between the two churches was formally discontinued, the latter church being united with St. Paul's, West Whiteland, under Rev. William Hilton.

During this incumbency the first by-laws governing the vestry were adopted and substantial efforts made to keep full and orderly records. Henry Y. Carter was the first secretary of the Vestry, although the office of "Clerk to the Vestry" was a very old one.

The increased attendance during Mr. Rees' ministry was followed by an effort to remodel the old building. The details of this part of St. David's history as obtained mainly from the *Ledger* article of August,

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1891, already referred to, are worthy of special mention.

The church records show that on April 20, 1835, a resolution was offered by the rector for the appointment of a committee "to ascertain the probable expense of building a Church and to report to a congregational meeting on Tuesday the 5 of May" (1835). The committee thus appointed was a representative one, consisting of John Hunter, J. Yocum, Amos Mattis, R. Rambo, R. B. Jones, Esq., Isaac Norton, William Nuzum, Isaac Wayne and Adam Siter; but these records fail to disclose any further action relating to the matter, except a memorandum without date indicating that "On motion of J. Hunter the Above Committee was Discharged."

A traditionary account states that the suggestion was made to build an addition to the church on the eastern end over the graves of Mr. Currie's family, and that a large majority of the congregation were in favor of the change; but that the influence of Isaac Wayne was sufficient to prevent the execution of the plan.

In the *Ledger* article, however, particulars are given as follows:

The meeting was a stormy one, and finally adjourned to June 1. At this meeting the following was offered:

*Resolved*, That the vestry and congregation of St. David's Church proceed forthwith to the erection of a new and a detached building 60 by 43 feet.

The estimated cost was computed at \$2100. and the main

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reason advanced for the change was that "the Episcopalians will be better enabled to compete, especially with the Baptists, who are recently increasing and establishing new meeting houses in this vicinity."

The chief opponent to the resolution, Colonel Isaac Wayne, a son of General Anthony Wayne, tried all he could to stem what he believed to be a tide of vandalism, but when the vote was taken it stood 46 for demolition, 5 for the preservation of the old sanctuary. The names of four of this little band are preserved; they are Isaac Wayne, John Mather, John Taylor, Isaac Norton. \* \* \*

Isaac Wayne, although defeated, was not disheartened, and at once set to work to prevent the proposed destruction of the church. He prepared the following protest to the vestry and congregation:

"The undersigned, one of the vestry of St. David's Church, very respectfully submits the following reasons in opposition to the erection of a new church as a substitute for the one now standing within the cemetery of said church.

"Because the building now erected is sufficient to contain, unless it be on extraordinary occasions, all the congregation, as well as others who attend said church, and on extraordinary occasions by the aid of settees, as large a number as will probably convene on any occasion can be accommodated with seats.

"Because the building denominated St. David's Church counts nearly if not entirely one hundred and twenty-five years, and yet stands firm; admired for its antiquity, its simplicity and neatness, it has become a subject of classical notice. The engraver has exercised his graver and the female her needle to give it celebrity. But more especially and in addition to this a few, now advanced in years, worship within the same walls where their immediate ancestors were accustomed to worship, and whose tombs surround them, all calculated to create associations connected with the best feelings

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of the human heart; feelings which may very probably induce some, if they be permitted uninterruptedly to enjoy them during the short remnant of their lives, to furnish the future means of sustaining at least the temporal prosperity of St. David's Church.

"But will these not be risked, for human nature must be taken as it is, if any premature and untimely measure be adopted in their day to desecrate this monument of antiquity and object of their affection? Should, however, a new and detached building be erected, it would then be desirable that the ancient edifice be razed to the ground. In this case the owl and the bat could not become its inhabitants, nor could any worldly foot enter within its once consecrated halls.

"ISAAC WAYNE."

The final result of this effort to alter the building furnishes strong evidence that, even at that date, the sentiment of reverence for the old building—which has so distinctly characterized the Radnor parishioners—was a material influence in securing its preservation; although Colonel Wayne's assurance so adroitly given in his protest—and afterwards faithfully fulfilled—was evidently the main cause for the failure to carry out the wishes of a majority of the congregation.

Mr. Rees resigned from the rectorship of Radnor Church in September, 1838, to assume charge of the Mt. Vernon Institute, an Episcopal Church School at West Chester, Pa. He was succeeded on October 28th of the same year by the Rev. Willie Peck, from the Diocese of Maryland, who, in 1835, had been in charge of a church at Montrose, Pa. Mr. Peck was a man of striking figure, six feet four inches in height, and



of strong personality. He had served with General Jackson in the battle of New Orleans, January 8, 1815, as a soldier from Tennessee, and also at Toronto under General Pike. During the first part of his term he boarded at a farm house in the immediate vicinity of the church; but later is said to have removed with his family to the old school house (then standing on the knoll in front of the church), and the old vestry room, and resided in these two places until the building, in 1844, of the original parsonage, situated across the public road from the old church. In the erection of this important addition to Radnor Church Mr. Peck gave his personal and corporal assistance. It is with evident pride that he reports to the Convention of 1842, in relation to similar work at St. Peter's Church, that "The rector can at least in one respect say with St. Paul, 'These hands have ministered unto my necessities.'"

It is worthy of record, amongst the interesting incidents of church history about this time, that some æsthetic spirit high in church authority conceived the plan of blue washing the church ceiling as a means of tasteful decoration, and the plan was at once adopted and put to practical test.

The fact that such execrable taste could have been displayed at Radnor in the middle of the Nineteenth Century, illustrates how rude and provincial must have been the conditions then existing there. It requires such reminders and illustrations fully to impress this fact.

Fortunately the decoration was not of a permanent nature, and time and whitewash gradually removed all traces of the monstrosity, saving those that memory yet holds.

In 1840 the church was again united for a short time with St. James' Church, at Perkiomen, but in October, 1841, Mr. Peck's desire "to be more convenient to Radnor Church" prompted him to accept a call to St. Peter's Church, Great Valley, the connection with St. James' Church was discontinued, and St. David's and St. Peter's were again reunited until 1844; although in 1842 Mr. Peck reports of St. Peter's Church, that it "has declined to almost the last stage of nominal existence."

During Mr. Peck's incumbency some efforts seem to have been made to extend the influence of St. David's by holding services at the Old Eagle School house in Tredyffrin, and probably the first Episcopal services held there were by this rector.

He also, in 1841, reports holding "regular services in a school house at Lower Merion, where a church is greatly needed." Probably this notice indicates the beginning of the present Church of the Redeemer at Bryn Mawr.

Mr. Peck resigned his charge at Radnor in October, 1845, and, removing to the Diocese of Mississippi, he shortly after died of yellow fever at New Orleans. One of the last important acts of his ministry was in reference to the charges resulting in the resignation of

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Bishop Henry W. Underdonk in September, 1844, when he and Isaac Norton, representing Radnor Church, voted to accept the resignation of the Bishop and against the investigation of the charges preferred against him.

On January 6, 1846, the Rev. William W. Spear was chosen as the rector of St. David's Church, the connection with St. Peter's being finally discontinued. There is no record, however, that he ever officiated here or was recognized as rector by the Bishop. He resigned his charge in March, 1846, and was immediately succeeded by Mr. Breed Batcheller, a candidate for Holy Orders, who had come to Radnor in December, 1845, and had temporarily supplied Mr. Spear's place. Mr. Batcheller was admitted to the Diaconate on November 28, 1846, and on November 15, 1847, he was, by Bishop Alonzo Potter, formally admitted to the priesthood, the rite of consecration being performed, according to Bishop Potter's report to Convention, within the old church. This seems to have been the only occasion when such a service was held at Radnor, yet, strange to say, no mention of it occurs in the church records, nor has any tradition of the interesting ceremony been preserved.

Mr. Batcheller remained at Radnor for about two years, resigning the charge in December, 1847, and being dismissed to the diocese of Western New York. Although to the Convention of 1846, he reported Radnor as "an interesting and attentive congregation,"

there is little evidence of interested work done during his ministry.

During the interim between Mt. Batcheller's resignation and the advent of his successor, St. David's Church was in the temporary charge of the Rev. Thomas G. Allen, one of the home missionaries of the Protestant Episcopal Church whose connection with Radnor was a very close one. He left an agreeable traditional memory for fearlessness and for knowledge of Scripture. He presided at the meeting which chose his son-in-law, Rev. John A. Childs, of Lewes, Del., rector of the parish on January 2, 1848, at a salary of "Three hundred and fifty dollars and more if it can be obtained."

In 1849-50 the graveyard was again enlarged by running the south and northwest walls westwardly to the present sheds, the eastern part of which was erected at the same time. This new burial ground was divided into lots which sold for ten dollars each. These were the first lots ever sold in the graveyard. This action was followed by a resolution of the Vestry "to prevent burying in the old ground except such families as are now placed there in rows."

In August, 1849, St. David's corporation began in the Common Pleas of Delaware County an ejectment suit (No. 1, November Term, 1849) against their sexton, Emmor Beaumont, who for several years, it was alleged, had been gradually encroaching on the southern line of their property, and finally placed his fence

so as to deprive the church of the use of the spring house. In this suit the Jury of View, called May 30, 1850, rendered the following verdict:

We establish the boundary line between the lands belonging to the Radnor Church of the one part and Emmor Beaumont of the other part as follows—Commencing in the middle of the church road at the line between the townships of Radnor and Newtown running a S. W. direction to the middle of a road passing by E. Beaumont's house and the Radnor Church in such manner that the said line shall pass one perch South of a spring on the church lot thence up the middle of the said road to a point ranging with the division fence on the West side of said road thence following the division fences as they now stand between their lands to church lane with six cents damages and six cents costs.

Although this verdict was distinctly in favor of the plaintiff, yet as the church had no deeds for its land, and the primitive conveyance from the generous donors already noted was the only foundation of its title, it did not, it is said, recover all the land over which it had at one time exercised ownership. In this litigation Radnor Church was represented by Benjamin Tilghman, I. G. Brincklé and William Darlington, Esqs.

In 1849 the rector reported extra services at Morgan's Corner (now Radnor), Reeseville (now Berwyn), and other places.

In August, 1850, Mr. Childs resigned his charge of this parish and was dismissed by the Bishop to the Diocese of Indiana. He was succeeded by the Rev.

Henry G. Brown, who commenced his duties in the summer of 1851 at a salary of four hundred and fifty dollars per annum. Lay services are said to have been held during the interim, but the names of these readers are unknown.

Mr. Brown reports to the Convention of 1852 that "during the past year" he officiated each Sunday afternoon at "Temperance Hall, near the Old Buck Tavern, on the Lancaster turnpike, to a congregation organized as the Church of the Redeemer." This new congregation was admitted to the Convention of Pennsylvania, and the original church opened for service in the same year, with Mr. Brown as the first rector, who remained in charge of this church and St. David's until 1855.

During this term the old pulpit, which was so large as to accommodate three persons, was removed and a smaller one substituted, and the interior of the church thoroughly repainted and repaired. In 1852-3 the parsonage was also enlarged by building a frame addition to the north side. Of this improvement the rector reports to the Convention of 1853: "The Ladies have kindly furnished means for various improvements connected with the Parsonage to the amount of nearly \$500." This seems to be the first distinct acknowledgment of the work of the women of the parish.

During this same year St. David's received from the estates of Isaac and Elizabeth Wayne legacies aggregating considerably over three thousand dollars.

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A fulfilment, it is said, of the unwritten agreement (previously referred to in this history) by which the plans for alteration of the church, developed during Mr. Rees' term, were abandoned.

As these were the first considerable legacies left to St. David's Church and constitute the nucleus of the present endowment fund, it will be of interest here to consider this subject in some detail.

The first legacies left to the church of which any record is preserved were those under will of William Evans, of Easttown, who in 1734 bequeathed one pound for repairs and an annuity of thirty shillings forever. This annuity was paid for a period of nearly 150 years, but in 1881, after the sale of the Evans Estate at Paoli, the principal sum of one hundred dollars was accepted by the Church in extinguishment of the charge.

In 1759 Mr. Currie, in a letter to the Propagation Society, already quoted, refers to a legacy of fifty pounds left "by a religious young man who died some years ago." No further identification of this bequest has been made; but the receipts appearing at intervals in the Vestry minutes from 1759 to 1763 of amounts aggregating £48. 2s. 6d. "on account of Evan Harry's legacy" suggest the identity of these two benefactions. No will of Evan Harry can be found; but the graves of two persons bearing that name appear in front of the church. Of these, one died 1744, aged 25 years, and the other 1748, aged 80 years. Perhaps

the expressed wish of the former may have been the foundation of Mr. Currie's statement, and the desire may have been carried out by the elder Evan Harry.

In 1772 William White, of Upper Merion, weaver, by will registered in Philadelphia, bequeathed to the church a legacy of £100. He also left to Mr. Currie an additional legacy of £20.

In 1773 by will registered in Chester County, Thomas Philips of Willistown bequeathed Five pounds currency "toward the Relief of the distressed that belongs to Radnor Church to be paid \* \* \* to the Church Wardens of said church to be divided by them according to the Descretion of the Minister and themselves." He also left to Mr. Currie a legacy of two pounds currency.

In 1789 the Vestry minutes indicate the receipt of a legacy of £10 from David Jones; but no further particulars have been obtainable.

In 1805 the same source indicates a legacy of £20 from Jane Wills of Plymouth, Montgomery County, through her son Michael, but no further particulars can be obtained.

By will dated 1794 and registered at West Chester, Rev. William Currie "clerc." left to Radnor Church a legacy of ten pounds to assist in maintaining the graveyard wall, and also the remainder of his library not then taken by his sons.

In 1852 were received the legacies of Isaac and Elizabeth Wayne, already particularly mentioned.



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In 1855 John Thomas, of Easttown, left to John Hunter, the old church warden, "in special trust one hundred and fifty dollars he paying the same for the necessary expenditures of the Radnor Church religious association."

In 1858 the Vestry minutes show receipt of \$25 from "Mrs. Major's legacy," and of \$100 from "Mary Brooke's legacy," but no further information can be obtained of these bequests.

In 1870 J. Johnson Brown, of Radnor, left to St. David's Church a legacy of \$500 for improvement of the grounds by planting indigenous trees, and also \$5,000, the income of which was to constitute an addition to the regular salary of the rector for ever.

In 1887, under will of Peter C. Erben, of Radnor, a legacy of \$5,000 was left to the church, payable at the expiration of a life which is still existing.

In 1898, by will of Anna S. Pleasants, wife of Dr. Henry Pleasants, of Radnor, a legacy of \$1,000 was left to St. David's Church in trust "towards keeping up the burial grounds of the church," including the Parke lot.

In 1899 Francis M. Brooke, by will proven in Philadelphia, left a legacy of \$1,500 to Radnor Church to maintain certain specific family tombstones and those in a specified area of the graveyard.

In 1902 Benjamin Brooke, by will registered in Philadelphia, left a legacy of \$1,000 to Radnor Church to maintain the monuments in the Brooke lot and old part of the graveyard.

In 1904 Margaret W. Hayman, of Chester County, left a legacy of \$200 to St. David's Church for the "care and preservation" of testatrix' family lot.

These larger legacies constitute the present Church endowment fund, now aggregating \$13,000. But no effort seems ever to have been made to capitalize the smaller legacies, and they have long since disappeared in the church expenses. Contemporaneously, however, with the plan for preparing this history, has developed a plan to publish it by subscription, and to utilize the net proceeds of all sales to restore the principal of these legacies as a fund, the income of which shall forever be devoted to the care of the church grounds.

Mr. Brown resigned the rectorship at Radnor in the fall of 1855, having in his short term greatly endeared himself to the parishioners, and his withdrawal causing general regret. His work at Radnor was singularly blest, and the interest of the congregation in spiritual matters was manifested by the holding of frequent prayer meetings in the church and in private houses, at which many of the members took individual part, and even after the lapse of over half a century, the memory of this good man is cherished with profound reverence and respect.

The obligations of churchmanship, as now asserted and manifested, rested more lightly on members of the Protestant Episcopal Church at that time, and were practically without existence at Radnor. Not infre-

quently was the formal ritual of the church omitted or modified at public services, and often, indeed, neither the wardens nor the delegates to Conventions, nor a majority of the vestry were Episcopalians.

After Mr. Brown's resignation, the Rev. Richardson Graham was called to Radnor, in January, 1856, and retained the charge about five years.

During Mr. Graham's rectorship, in 1858, a large and substantial receiving vault was built in the knoll in front of the church; and at a vestry meeting, held July 26, 1860, preparations were made for roofing the church anew, and tearing out the east wall in order to place a vestry room at that end. This work had been partially contracted for, when, on August 28 of that year, an indignation meeting of Radnor parishioners, including amongst its members nearly every creed, assembled in the old building to protest against such alterations. These gentlemen resolutely informed the vestry that they would permit no such decided changes as were contemplated in the old church.

After a stormy discussion over the condition of affairs, the vestry formally reconsidered and defeated the resolution for altering the old church and acceded to the demands of the congregation.

No incident could attest more forcibly than this one the fact that to the reverential sentiment for the old pile and to the ties so closely binding in their associations the present building to the hearts of the residents of the neighborhood, rather than to either the indi-

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vidual conservatism of the Vestry or to their foresight, must be ascribed the honor of preserving to the present generation this sacred relic. It is worthy of note that on this occasion when Mark Brooke, one of the wardens who opposed the alterations (and whose final vote decided the question), was tauntingly asked if he were not an Episcopalian and as such had not the advancement of the Episcopal Church at his heart, he promptly replied in a trite summary of his own and his associates' motives, "I am a St. David's man, not an Episcopalian."

In January, 1861, Mr. Graham withdrew from his connection at Radnor, and was succeeded in June of the same year by the Rev. Thomas G. Clemson, Jr., who came to Radnor as his first important charge after leaving the Divinity School, having been only temporarily in charge of St. John's Church, Wilmington, and previously at Holmesburg, Philadelphia.

Such constant changes in the rectorship at Radnor during this period in its history were not without depressing influences on the condition of the church. They were in opposition to the spirit of Episcopal government, which seeks to establish permanence in the tenure of that high office. Yet the fault was no doubt not wholly with the clergymen. Bishop Underdonk's report to the Convention of May, 1844, had called special attention to the "meagre support given by the parishes to their minister or too frequently given in part and that after long delays: a miserable

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parsimony and breach of good faith! an infatuated disregard of the cause of Christ, and the Church, and of the value of immortal souls!" And in 1848 Bishop Potter had also remarked on the "Melancholy fact that some of the most useful clergymen who have left us during the past year have been constrained to do so by the entire inadequacy of their means of subsistence."

This condition to which the Bishops referred was probably not wholly wanting in Radnor Church. There is little data obtainable from which the salaries to the American rectors during the first half of the Nineteenth Century can be ascertained. Mr. Clay certainly received but a precarious pittance. The circumstances under which Mr. Brincklé began his labors at Radnor in 1819 indicate no assurance of a materially different promise of support. According to a reliable tradition, however, soon after the beginning of this pastorate, William Crosley (who later owned and operated some valuable mills and a store in the neighborhood of Mr. John A. Brown's present residence) agreed to subscribe \$20 per annum to the support of a minister "who would preach every Sunday." Other contributors united in the effort and apparently for the first time, a substantial and reasonably reliable salary of some \$200 per annum was secured, although until after 1850 the salary of any clergyman at Radnor, independent of special donations, never seems to have exceeded \$350 per annum;

and the vestry minutes indicate that this was not promptly paid by the congregation in the case of several of the rectors.

Mr. Batcheller makes special record of a "donation party" held at the parsonage August 26th, 1847, whereat donations of cash and useful articles (including "Some hay," "three cords of wood," "six bushels of oats," and an "alapacca dress for Mrs. B."), aggregating over \$200, were presented to him. In making this record Mr. Batcheller takes the opportunity to suggest the importance of establishing the custom of having such occasions annually, "not only for the help of the Rector, but also for the cultivation of that spirit of good will and paternal kindness which should ever exist between a Pastor and his people."

This method of contributing to the support of the minister was not an infrequent one at Radnor, and it not only secured to the incumbent a valuable support in addition to his regular salary, but clearly tended to fostering the interest of humble contributors, in the church work. Many, if not most, of these contributions were from the produce of the farms, or of a day's labor in the garden, or in assisting the minister's wife in housework, where the presence of a regular servant was an unusual luxury. Such special contributions, however, were not unnaturally proportionate with the personal interest and confidence the rector inspired in the congregation; and it is

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worthy of special notice in this connection that in his reports to the Diocesan Convention, Mr. Brown makes frequent mention of the liberal donations from the congregation to the rector in addition to his regular salary, of which he reports that there are "no arrearages."

It must be remembered that until the influx of suburban residents into the neighborhood, beginning about 1860, Radnor Church was essentially a country church whose congregation was yet under distinctively primitive and unconventional influences. Instead of the handsome equipages and stylish dressing, now so generally in evidence at all religious meetings, were frequently seen market dearborns, drawn by draught horses, attached by chain traces, and perhaps guided with rope lines. Rude, awkward, ill-fitting, and uncultivated was the behavior, and dress, and language of the farmers, artisans, and laborers and their families, who frequented the church and constituted by far the larger part of the congregation; yet notwithstanding these unattractive features of congregational gatherings, there was present a compensating feature, for strong fellowship—suggestive at least of the mystical influence invoked in nearly every benediction—then existed between the laborer and the owner of the largest farm or the most wealthy merchant or manufacturer; and every one, high and low, rich and poor, was privileged to sustain the most intimate associations with the Rector,

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who was expected to share their sorrows and their joys, and to be a constant and welcome visitor in every home; and there, too, he was expected to exert a distinct and holy influence by personal conference and prayer. And over the young children, especially, was the relation to the church distinctly sought to be sustained and fostered by a system of catechetical teaching under his special care.

While it is not pretended that the ideal relations of pastor and flock which this description suggests were fully realized in the case of each of the rectors in charge of St. David's Church during the first sixty years of the Nineteenth Century, yet during that time the conditions at Radnor were such, the congregation were so far united in a loyal devotion to the church, and in fellowship with each other, that any subsidence of congregational interest in church affairs is rather to be attributable to the rectors than to the people. Had such pastorates as those of Mr. Brincklé or Mr. Brown continued over the congregation without interruption, their beneficent results would have been assured beyond reasonable doubt. They would have tended to cultivate and develop at Radnor during a formative period in its history a broader and higher devotion to the Episcopal Church as a Christian institution, rather than to St. David's Church as a profoundly interesting historical relic; nor would that influence have necessarily militated against the preservation of the building, but have



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tended rather to preserve it as an object, through which the higher and holier teachings and influence would have been more successfully presented. The various reports to the Diocesan Conventions during that time indicate at Radnor a "field white already unto the harvest."

As hereinbefore stated, the incumbency of Mr. Clemson marked the beginning of modern conditions at Radnor—the transition of the church, or its development, from plain provincial surroundings and influences to the more aspiring, aggressive, and conventional influences of city life and greater cultivation. This development was no doubt advanced by the social connections of both Mr. Clemson and his successor; but it was also fostered by the distinct advance in the material wealth and social standing of the congregation beginning about this time. Whether in the changed conditions now existing at Radnor, the Church's influence spiritually has measured up to its increased responsibilities; whether it now exerts an influence for good in the community proportionate with its influence in the more primitive times; are questions the chronicler of its history should properly investigate; but the answer is essentially a personal one, which no array of statistics can satisfactorily record, for these

May tell the presence of a zeal that proves  
But shameless counterfeit of Spirit power!

During Mr. Clemson's incumbency the graveyard

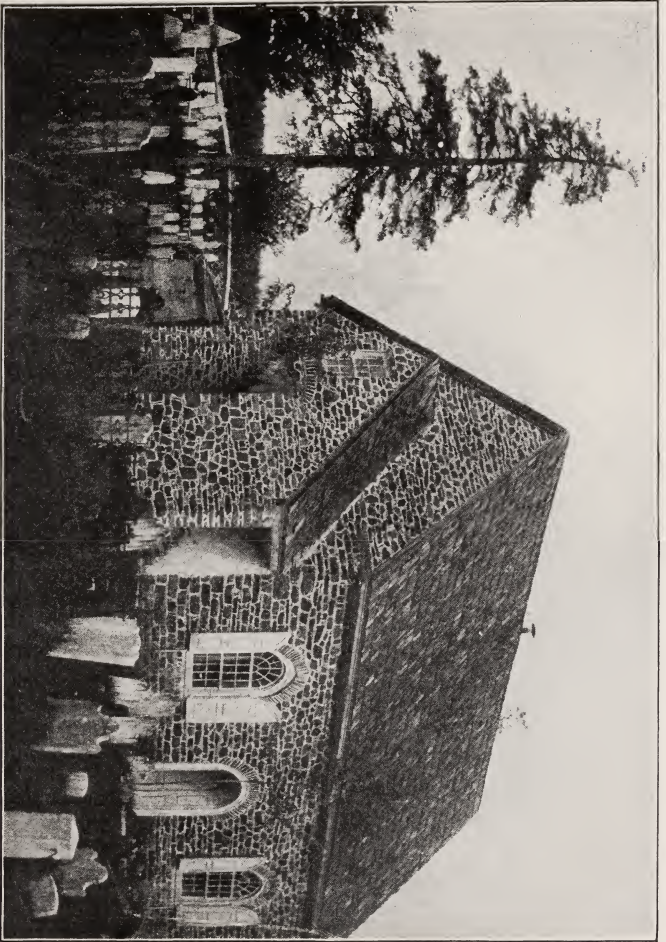
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was again enlarged by purchasing about an acre of land adjoining the old ground on the north, in East-town Township, Chester County. A pathetic and interesting feature of this improvement was the fact that one of the first burials in this new cemetery was that of Miss Sarah Brooke who had been a most active and enthusiastic worker in the church and to whose special exertions were largely due the purchase of this ground.

A few years later the pulpit was entirely removed, and the chancel arranged in substantially the present style. The lamp posts which stood at the door of every alternate pew and on either side of the chancel, were also removed and the church illuminated by coal oil lamps, fastened in the wall. Externally the appearance of the church was very much improved by planting ivy on the south, east and west walls of the building. No reliable record has been preserved of the antecedent history of this ivy nor of the circumstances attendant on its planting.

An interesting incident, worthy of record, while Mr. Clemson was rector, was the administration by him of the rite of baptism by immersion. This is the only instance of an immersion at Radnor of which any record has been preserved, and occurred Sunday, May 6, 1866, at Siter's Mill dam (now known as Edwards Dam), immediately after the morning service. The ceremony attracted a large gathering, especially of the Baptists who thronged the northeast



Photography in the Fifties.



bank of the dam, but it was conducted with marked dignity and impressiveness.

During Mr. Clemson's rectorship renewed interest arose in the establishment of a Sunday School or "Chapel of St. David's," at or near the Old Eagle School, in Tredyffrin, a work which, as formerly stated, had been originally started by Mr. Peck. The Sunday School conducted at the Old Eagle School house during Mr. Clemson's term was mainly under the charge of Episcopalians from St. David's Church, including Mrs. Paul Shirley, Mrs. John Langdon Wentworth, Miss Elizabeth Gwinn, Miss Helen A. Hibler and Miss Louisa Lewis; and Mr. Clemson frequently officiated at the old school house, and largely through his efforts a considerable sum of money was raised by fairs held at Eagle, and at the old church, and by contributions—including a thank-offering of some \$400 given, it is said, by the officers and crew of the Suwanee, after their preservation from a terrible storm—. The unfortunate development, however, of doubts regarding the exact objects for which the money was raised, led to unpleasant complications, and the practical abandonment of the plan of establishing a Sunday School or chapel in the neighborhood of the Eagle School. A part of the money raised was appropriated for the purchase of a few acres of land on the Lancaster turnpike almost opposite Old Eagle Station, on the Pennsylvania Railroad, which in 1872-3 was deeded to the corporation of St.

David's Church and accepted by them in a formal resolution of October 7, 1873, declaring "that the title of the land is absolute in St. David's Church without restriction."

Mr. Clemson resigned his charge at Radnor in June, 1866, to accept a call to the Church of the Redeemer, Morristown, N. J., and was succeeded by the Rev. William F. Halsey, then rector of St. Paul's Church, at Montrose, Pa., who commenced his duties at Radnor November 18, 1866.

During Mr. Halsey's term, on September 4, 1867, was celebrated the one hundred and fiftieth anniversary of the erection of the church, under the erroneous impression that the building was erected in 1717. On this occasion the rector delivered a sermon containing a historical account of the old church, which, in view of the small amount of historical data then accessible to him, was remarkably accurate.

The following account of these services contained in *The Episcopalian* of October, 1867, is worthy of preservation:

It was a day to be remembered and one that will not soon be forgotten by any who participated in its interesting services. The morning was dark and threatening, like the early days to be commemorated; but as it wore on, the clouds scattered, leaving a bright and beautiful afternoon. Everything conspired to make it an occasion of interest; the happy groups of young and old gathered under the spreading branches of ancient trees, the association of the time-honored house of God reviving many touching reminiscences of by-

gone days, made a scene and occasion rarely equaled for beauty or interest.

In 1868-9 a movement was made among the church people living near the Lancaster turnpike, to erect another Episcopal Church at or near Wayne Station, Pennsylvania Railroad. This movement became more or less entangled with the movement for a chapel of St. David's at or near the Old Eagle School, and was strongly opposed by many persons who believed that such measures would weaken the support of old Radnor Church; and when at length, in June, 1869, came a formal letter to the Vestry from a committee delegated to represent the new church, requesting that it might be taken under the "Guidance and care" of St. David's, the Vestry declined to have any connection with the new church. It was subsequently organized as The Church of the Good Shepherd, near Villanova.

In 1869-70 legacies left to Radnor Church by will of J. Johnson Brown, of Radnor, aggregating some \$5,500, materially increased the salary of the rector, and enabled the Vestry to improve the ground by its enclosure with a stone wall and gates, and to plant numerous shade and ornamental trees amongst the massive oaks whose sentinel duty there began long before Penn's landing.

In the spring and summer of 1871 the church building having become much dilapidated, by the falling off of the plaster on the inner side of the walls and the decay of the pointing on the outer side, besides the

complete wreck of the vestry room, a large subscription was raised for the repairs of the old church and the work energetically prosecuted; great care being taken to preserve the original appearance of the building. A new and more commodious vestry room was also built at this time, on and beyond the site of the former building, in dimensions about eighteen feet by twenty-nine feet, and furnished to serve as a Sunday School room.

To obtain the needed space for this building the body of the old vestryman and warden, John Hunter, which had been buried close to the old vestry room, was removed with consent and approval of his family, and reinterred in another part of the ground.

The interior of the church building was also much improved by thorough painting and repairing; a rude wainscoting on the east wall and arch over the chancel window being then erected, to be later replaced by panelled wainscoting peculiarly in keeping with the antique appearance of the place.

Early in this same year, St. David's Church was the recipient from St. James' Church, Philadelphia, at the instance of a lady deeply interested in each parish, of the present marble font, formerly in use in the old St. James' Church on Seventh Street.

In completing the narrative of important events occurring during Mr. Halsey's rectorship, it is worthy of note that on September 6, 1874, was celebrated with appropriate ceremonies the one hundred and six-



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tieth anniversary of the gathering of the first collections for the church building by Mr. Clubb on September 7, 1714; and so marked and general was the interest manifested on this occasion that the Vestry, by special resolution, provided for holding similar services on the communion Sunday of each succeeding September.

In May, 1876, Henry W. Longfellow, during a temporary stay at Rosemont, visited Radnor Church. According to an article appearing in the *Boston Sunday Herald* of May 29, 1881, Mr. Longfellow was particularly impressed with the "charming and picturesque surroundings" of the place, and remarked that "Its diminutive size, peculiar architecture, the little rectory in the grove, the quiet churchyard where Mad Anthony Wayne is buried, the great tree which stands at the gateway, and the pile of gray stone which marks the old church and is almost hidden by the climbing ivy, all combine to make it a gem for a fancy picture." The subsequent appearance of "Old St. David's at Radnor," one of the poet's last productions, certainly evidenced the deep impression the old place had left on the mind of the American laureate. It is an interesting coincidence that the birthday of Mr. Halsey and the poet were in the same year, 1807, and that Mr. Longfellow's death in 1882 occurred on Mr. Halsey's seventy-fifth birthday—March 24, 1882.

Mr. Halsey retained the rectorship at Radnor until his death, October 15, 1882, being assisted, during

the last year of his life, by Mr. George R. Savage, now rector of the Church of the Messiah, Philadelphia, as lay reader.

In December of the same year the Rev. George A. Keller, then assistant rector of Christ Church, New York City, was called to the vacant charge and began his ministry there early in 1883.

In 1883 and 1884, Mr. Keller was temporarily in charge of the Church of the Good Samaritan at Paoli, where he officiated on Sunday afternoons for several months. He also frequently officiated during this time at Devon.

In 1887-8, after much deliberation by the Vestry and a reference of the subject to the Easter meeting of the Congregation, the land on the Lancaster turnpike opposite the old Eagle Station, which, as stated, had been formally deeded to St. David's Church, was exchanged for other land adjoining the church property, on the north and east, and upon this ground was erected in 1889 the present handsome rectory. Towards this valuable improvement of the church property "The Guild of St. David's Church," an organization of ladies, contributed over three thousand dollars. About the same time, Mr. Keller was largely instrumental in establishing, or at least fostering, Episcopal services at Wayne, from which developed the present large and influential organization of St. Mary's Memorial Church, which was admitted to membership in the Convention in 1889.

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A few years later, after numerous vicissitudes which need no record, a final contest between those persons favoring a material alteration of the old building to accommodate the increasing attendance, and those extreme conservatives who desired to preserve it, mainly as a historical relic, resulted in the thorough restoration of the building in accordance with designs which, while preserving the interesting features of the old building, added to it hygienic improvements without which it was feared by many persons that the health of attendants was sometimes jeopardized.

It would be difficult to overestimate the tact and wisdom displayed in arriving at the solution of a problem which had so long agitated the lovers of old St. David's and whereby individual disappointments, which would otherwise have manifested themselves, gave way to general approval.

During the progress of this improvement, while excavating under the floor of the church on the north side of the building, workmen came upon two skeletons superimposed, evidently of a man and a woman, the larger above the smaller, about five feet below the surface of the church floor, and directly in front of the location of the old pulpit, below the large iron hook which formerly carried the sounding board. Fragments of a coffin were also found, but no indication whatever of the identity of the bodies.

The remains so unexpectedly disturbed were reverently reinterred under the personal supervision of

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Mr. Keller and the ground around so carefully walled as to insure against further disturbance.

There is no tradition regarding these burials, and the only record which might possibly be interpreted as referring to them is the following minute in the old vestry book:

DECR 25 1752.

Then agreed by the Vestry that Alexr Bayley in Consideration of 5 lib already payd Shall be buried when he dies in the Same Grave where his wife is buried.

It would certainly seem unlikely that five pounds would have been paid for a right of sepulture in the graveyard wherein at that date there is no mention of any charge in other cases. If, however, this case involved a special privilege of interment within the church walls, it was properly the subject of compensation. The coincidence of two skeletons superimposed and probably male and female also strengthens the probability that these bodies were those of Alexr Bayley and his wife. The records in Chester County indicate that Alexander Bayley, yeoman, and his wife Margaret were residents of Willistown Township in 1748. But his will, dated 1758, and proven 1761, provided that his body should be "Decently buried in Christian Manner at the Discretion of my Executor," and made no reference to Radnor Church.

In December, 1894, a Philadelphian interested in historical matters, while visiting in Wales, secured a piece of the original stone work of St. David's Cathe-

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dral, Pembrokeshire, which had been removed during repairs, and, with the assistance of the Dean of the Cathedral, had it chiseled into a copy of the ancient cross back of the high altar there, and presented it as a Christmas gift to St. David's Church, Radnor, where it was placed in the wall of the church above the main door.

This being the only mural adornment within Radnor Church is worthy of notice. The decoration, owing to the peculiar appropriateness and beauty of the emblem, and the sentiment connected with its history, entirely harmonizes with the severity of plainness in the building, and indeed rather seems to emphasize the sentiment (now a time-honored custom) which has uniformly forbidden the establishment of any decorations or memorials of a personal character within the Church. A custom which unquestionably has added much to the unique dignity and attractiveness of the place, and has preserved it from degenerating into such a veritable depository of personal relics and memorials as so many churches and cathedrals have become.

In September, 1895, the grounds of St. David's were yet further extended by the investment of some of the endowment funds in the purchase of large additions to the graveyard on the north and west.

In the same year high honor was conferred on old Radnor Church by the election of Mr. Keller to the position of Dean of the Convocation of Chester.

On September 2, 1900, the Church celebrated with simple ceremonies the two hundredth anniversary of the establishment of Episcopal services at Radnor. On this occasion the rector, in a sermon on "The Turning Points in the Church's History," referred to the subject of the possible necessity of enlarged accommodations, which had so often disturbed the congregation, using the following language:

It seems at times that in the future there might be need of more room if the church is to perform the obvious duty of caring spiritually for all who will come to it. Owing to the peculiar connection of the Church for myself if it is right to say or think it (which I very much doubt) I could wish the time might never come when this would be a live question. The building of other churches in the neighborhood has already relieved a pressure for increased accommodation that was becoming serious, and additional churches in the future might relieve a like condition. But if increased capacity should become necessary, and ordinarily we ought to be glad of such conditions, then the action of those in the past ought to point out the way and be a warrant for such action as would satisfy the conditions, and in the face of such a necessity the need could be supplied in as natural and effective a way as the men of an older time found out: posterity would have no more reason to complain of the action of those who are to face the difficulty, and be no more likely to, than we have to complain of our forefathers who had to face the difficulty in their day.

These sentiments are worthy of a prominent place in the history of St. David's Church, not only as exhibiting the conscientious and fearless devotion of the rector to what he esteemed his duty, but as a definite

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declaration from high authority in the church, that no mere sentiment for this sacred relic could ever justify a refusal to meet the *need* of increased accommodations to extend the work for which the church was dedicated.

While no historian may be warranted in assuming the rôle of preacher or prophet, in order to record his views how such need should or would be met, it is but fair to recent history to record in this connection a no less intelligent and manly utterance from Rev. Dr. Lamb, the present rector, suggesting the building of a new church within the present grounds, *if occasion arose*, whereby ample accommodations could be obtained for all congregational gatherings, while the old edifice would remain unaltered and as an object lesson to supplement the teachings from the new one.

Mr. Keller was re-elected to the position of Dean of Chester Convocation in 1900, and filled it until his death, which occurred on March 4, 1902, after a most useful and acceptable ministry of nearly twenty years. During the latter year of his term he had been assisted in his charge by Rev. James H. Lamb, D.D., secretary of the Clergymen's Retiring Fund Society of the Protestant Episcopal Church in the United States, and at the Easter meeting of the congregation following Mr. Keller's death, held on Monday, March 31, 1902, Dr. Lamb was unanimously chosen as rector of the church and entered upon the charge he now fills, on Sunday, April 6, 1902.

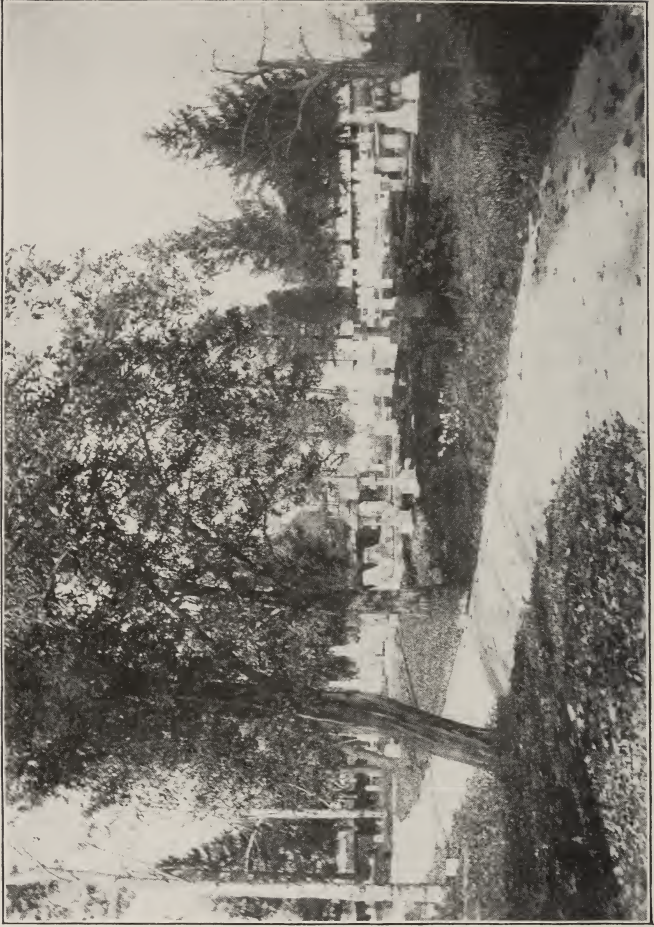
The Old Welsh Church of Radnor, from its establishment during the reign of William III, of England, down to its present condition under the second term of the twenty-fifth President of the United States of America, by its connection with so many incidents of history, by the uniqueness and simplicity of its appearance and location, claims the deepest reverence and interest from all religious denominations. And when it is remembered that old Radnor Church is a foster parent of some five other parishes, at least three of which have been organized more than a century and a half; that it was established three years before the birth of John Wesley; and that its history antedates by more than half a century the birth of Walter Scott, of Lord Byron, of Napoleon Bonaparte, and of many other characters who, figuring so prominently in the world's history, passed out of it long before the memory of the present generation, then indeed can the real antiquity of the church be better appreciated, and fullest sympathy be accorded to the sentiment which would have this old pile:

\* \* \* Remain unaltered  
Till that morning dawn be breaking  
When the lifted shadows flying,  
Scatter'd by th' Eternal Glory,  
Lose themselves before Jehovah.

The following lines from the anonymous brochure "Radnor," already referred to, form an appropriate conclusion to this historical account, as expressive of







Awaiting.

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sentiments the history of the church aptly suggests, and which all loyal Churchmen will endorse:

With dignity increased by centuries  
Of dedication to a holy use,  
The old Welsh Church of Radnor stands to-day  
An object lesson to posterity:  
A lasting witness of the covenant  
Betwixt the faithful and the Faithful One:  
Suggesting blessings such as Solomon  
Invoked upon its ancient prototype;  
Recalling solemn admonitions given;  
Yet telling of the new and living way  
Whereby the humblest, as a king and priest,  
Has access boldly to the holiest place  
Where God and sinners may be reconciled.  
Nor is its vigil solitary now:  
The Dead of centuries, long gathered here  
Where Living of to-day shall find their place  
"By those who in their turn shall follow them,"  
Suggest the hope, no less than end, of life;  
As here awaiting that transcendent scene  
When heaven as a scroll shall disappear  
Before the presence of THE OMEGA:  
When Christ, long present here though undiscerned,  
Triumphantly victorious over Death,  
Shall come again in power to claim His own,  
"Ere in the head of nations He appear  
Their King, their Leader, and supreme on earth."

*FINIS.*



## APPENDIX.

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- I. ALPHABETICAL LIST OF CHURCH WARDENS AND VESTRYMEN, 1716 TO 1906.
- II. ALPHABETICAL LISTS OF NAMES OF EARLY COMMUNICANTS AND SPECIAL CONTRIBUTORS.
- III. ALPHABETICAL LIST OF INTERMENTS IN RADNOR CHURCH BURIAL GROUND, 1716 TO 1906.
- IV. EXTRACTS FROM THE PRIVATE JOURNAL KEPT BY REV. SAMUEL C. BRINCKLÉ, 1822 TO 1832.



## ALPHABETICAL LIST OF CHURCH WARDENS AND VESTRYMEN.

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NOTE—V=Vestryman; W=Warden. The dates after each letter indicate the earliest and latest time of service in that office, although such service may not have been continuous.

### A.

- Caleb Andrews—V. 1839-42.  
Dr. J. M. Adler—V. 1895-1903.

### B.

- John Bell—V. 1864-69.  
Benj. Brooke [Gulf]—V. 1876-79.  
Benj. Brooke—V. 1839-75.  
Benj. [N.] Brooke [Capt.]—V. 1856-75.  
H. O. Blackfan—V. 1879-87.  
Jos. Burns—V. 1768-1781.  
Wm. Burns [Burn]—V. 1768-81.  
John Brooke—V. 1792-1828; W. 1806.  
Wm. Brooke—V. 1797-1829; W. 1814-19.  
Jesse Brooke [the Elder]—V. 1798-99.  
Jesse Brooke [Farmer]—V. 1829-35; W. 1836-69.  
Mark Brooke—V. 1843-77; W. 1846-74.  
H. Jones Brooke—V. 1844-60.  
Alfred Brooke—V. 1866.  
Lewis T. Brooke—V. 1878-81.  
John Best—V. 1760; W. 1761-62.  
Joseph Buckley—V. 1835-51.

## C.

- Jacob Clinger—V. 1833-37.  
 Henry Y. Carter—V. 1833-38.  
 Wm. Crosley—V. 1836-56.  
 John Campbell [the Elder]—V. 1839-53.  
 Joseph Coleman—V. 1725.  
 Charles [F.] Corbin—V. 1870.  
 John Conner—V. 1875-91.  
 Geo. W. Childs—V. 1881-90.  
 Henry T. Coates—V. 1882-1906.  
 Jos. H. Coates—V. 1888; W. 1885-1906.  
 W. John Campbell—V. 1887-1906.  
 Lemuel Coffin—V. 1889-93.  
 Henry P. Conner—V. 1891; W. 1892-1906.  
 David Crumley—V. 1892-1902.  
 John Cuthbert—V. 1738-42; W. 1743.

## D.

- Thomas David—V. 1725-37.  
 John David—V. 1725.  
 Evan David [Davy, Davie]—V. 1737-75; W. 1743-69.  
 Methusalem Davies—V. 1739-43; W. 1742.  
 John Douglas [Douglas]—V. 1773-75.  
 Isaach Davie [Isaac Davis]—V. 1781-1804.  
 Hugh De Haven—V. 1789-93; W. 1794-97.  
 William Davis—V. 1725-27; W. 1717.  
 Mirick Davis—W. 1718-19.

## E.

- David Evans—V. 1725.  
 William Evans—V. 1725.  
 Richard Evan—V. 1727.  
 Richard Evans—V. 1850-78.  
 Peter Elliott—V. 1725-55; W. 1738-39, 49-57.  
 Morris Elliot—V. 1746.  
 Thomas Edwards—W. 1717.



## F.

Nathan Fox—V. 1893-1906.

## G.

Thomas Godfrey—V. 1727-49; W. 1740.

Morris Griffith—V. 1727.

Henry Griffith—V. 1727.

William Godfrey—V. 1755-69; W. 1757-70.

Robert Grover—V. 1804.

Jesse Gyger [Geiger]—V. 1854-88.

Lincoln Godfrey—V. 1899.

## H.

Evan Hugh [Hughes]—W. 1718-27.

John Hunter—V. 1725.

Richard Hughes—V. 1727-46.

David Howell—V. 1737; W. 1721.

James Hunter—V. 1738-81; W. 1748, 1768-69.

William Hunter—V. 1739.

John Hughes—V. 1744-6; W. 1743-48.

John Hughes [the 2nd]—V. 1797-98.

Hugh Hughes—V. 1745-49; W. 1746.

Benjamin Hughes [Hugh]—V. 1745-62.

Isaac Hughes—V. 1757-70; W. 1760.

William Hayman—V. 1785-1823.

Samuel Holstein—V. 1785-89.

John Hunter [Sen.]—V. 1794-97; W. 1798-1821.

John Hunter [Jr.]—V. 1838; W. 1820-40.

John Horton [Sen.]—V. 1804-42; W. 1814.

John Horton [Jr.]—V. 1849-73.

Jacob Horton—V. 1821-38.

Isaac W. Hayman—V. 1822-26.

Thomas Humphreys—V. 1830-1857.

Dr. Charles S. Heysham—V. 1850-1865.

John P. Hutchinson—V. 1865-69.

Griffith Howell—W. 1725-27.  
Evan Harry [Harris]—V. 1745; W. 1721.

## J.

Richard B. Jones—V. 1835-44.  
Thomas James—V. 1725-27.  
Griffith James—V. 1753-67; W. 1755.  
Closs Johnston—V. 1760-70.  
Thomas James, Jr.—V. 1738.  
William Jones—V. 1738-39.  
George James—V. 1743; W. 1744.  
Hugh Jones—V. 1773-85.  
Hugh Jones, Jr.—V. 1785-96.  
Thomas John—V. 1755-69; W. 1761-62.  
Robert Jones—V. 1761-81.  
David John—V. 1781.  
John Jones—V. 1792-1819; W. 1785-91.  
John Jones, Jr.—V. 1804-14.  
Griffith Jones—V. 1843-46; W. 1844-45.  
Barclay Johnson—V. 1874-91; W. 1890.  
Samuel [J.] Jaquette [Jacquette]—V. 1892.

## K.

Daniel Kinsey [Kinzie]—V. 1804-43.  
Benjamin Kirk—V. 1871.  
Anderson Kirk—V. 1872-91; W. 1883-4.  
Joseph Kirk—V. 1875.

## L.

Thomas Lloyd—V. 1738.  
Samuel Landers—V. 1757-70.  
Francis Lyle—V. 1814-34.  
B. R. Lyle—V. 1837.  
John Leamy—V. 1858.  
H. Lindsay, M.D.—V. 1878-82.  
Herbert J. Lycett—V. 1892-1900.

## M.

- William Moor [Moore]—V. 1725.  
William Moore [Judge]—V. 1765-67.  
Charles Moore [Moor]—V. 1746-55; W. 1749.  
John Mather—V. 1748-85; W. 1765-81.  
John Mather [the second]—V. 1822-79.  
Samuel McCue—V. 1740-75; W. 1760.  
Thomas Mathers [Mather]—V. 1742-43.  
Samuel McCue, Jr.—V. 1760.  
Philip Moore—V. 1781-1804.  
Robert Mather [Mathers]—V. 1781-1814; W. 1792-93.  
John Moore—V. 1814-20.  
Jeremiah Maule—V. 1828-34.  
John M. Moore—V. 1832-34.  
Amos Mattis—V. 1835-36.  
Jonathan Morris—V. 1849-1865.  
Isaiah Matlack—V. 1858-70.  
Dr. J. Gordon Maxwell—V. 1865-69.  
H. Jones Moore—V. 1865-69.  
Campbell McPherson [McPhearson]—V. 1877.  
Horace B. Montgomery—V. 1883-84.  
J. Hunter Moore, Jr.—V. 1892-1906.  
William P. Morris—V. 1901-06.  
John S. Mather—V. 1902-06.

## N.

- Isaac Norton—V. 1830-50; W. 1831-43.  
William Nuzum—V. 1836-46.  
Hezekiah Niles—V. 1892-1900.

## O.

- William Owen [Owens]—V. 1727-42.  
John Owens [Owen]—V. 1864.  
Dr. Richardson B. Okie—V. 1881-91.  
R. Brognard Okie—V. 1903-06.

## P.

- James Price [Prise]—V. 1725-27.  
 Ellis Pew [Pugh]—V. 1738.  
 James Porteus—V. 1852-72.  
 Dr. Henry Pleasants—V. 1857-78.  
 Henry Pleasants, Jr. [Lawyer]—V. 1874-91.  
 William A. Parke—V. 1873-1901.

## R.

- Thomas Read [Reed]—V. 1753-99; W. 1765-91.  
 Richard Richardson [Richison]—V. 1737-43; W. 1740.  
 Thomas Rowland—V. 1761-62; W. 1763.  
 Boston Rink—V. 1763-69.  
 Rees Rambo—V. 1834-37.  
 Lawrence Ramey—V. 1851-53.  
 Murray Rush—V. 1885-90; W. 1886-89.  
 T. Mellon Rogers—V. 1893-1906.

## S.

- [George R.] Stocker—V. 1886-87.  
 John Sturgis [Storgus]—V. 1739-69; W. 1756.  
 Thomas Sturgis—V. 1761-81; W. 1763.  
 Jonathan Sturgis—V. 1768-81.  
 Philip Sheaff—V. 1781-1829; W. 1792-1819.  
 Nathan Sturgis—V. 1781.  
 Adam Siter—V. 1827-38.  
 Joseph W. Sharp—V. 1866-1906; W. 1870-91.  
 Joseph W. Sharp, Jr.—V. 1896-98.  
 Dr. Gorham P. Sargent—V. 1866-73; W. 1874 [Declined].  
 J. Brooke Siter—V. 1867-71.  
 Henry Sargent—V. 1872.  
 Julius F. Sachse—V. 1880-86.

## T.

- Thomas Thomas—V. 1749.  
 Uriah Thomas—V. 1819-27.

Dr. George Thomas—V. 1820.  
 David Thomas—V. 1838.  
 John Taylor—V. 1841-48.  
 John B. Thayer—V. 1870-82; W. 1875-80.  
 [Henry H.] Taylor—V. 1880.

V.

Samuel Van Leer—V. 1773-75.  
 Aaron Vogdes—V. 1824-32.  
 William Vogdes—V. 1847-48.

W.

Anthony Wain [Wayne]—V. 1725-27.  
 Francis Wayne—V. 1737-62; W. 1738-56.  
 Anthony Wayne [2nd]—V. 1737-54.  
 Michael Wills—V. 1737-54; W. 1745.  
 Michael Wills, Jr.—V. 1740-1804.  
 Humphrey Wayne—V. 1744-55.  
 Edward Williams—V. 1737-81; W. 1742.  
 Isaac Wayne—V. 1738-69; W. 1753-74.  
 Micael [Michael] Wayne—V. 1763.  
 Anthony Wayne [Gen'l.]—V. 1770-85.  
 Griffith Williams—V. 1781-96.  
 George White—V. 1781.  
 Richard Willing—V. 1785-93.  
 Joseph Wilson—V. 1789-1804.  
 John Wills [Will]—V. 1789-95.  
 John Williams—V. 1804-21.  
 Isaac Wayne [2nd]—V. 1814-49.  
 George Wilson—V. 1814-33; W. 1820-30.  
 J. Langdon Wentworth—V. 1863-84; W. 1881-2.  
 William Wayne [Major]—V. 1861-1901.  
 William Wayne, Jr.—V. 1877-91.  
 Ellwood Wilson [Jr.]—V. 1877-79.  
 Charles E. West—V. 1880-87.

Henry Whelen, Jr.—V. 1890-1906.

J. Maris Worrall—V. 1892-94.

R. Francis Wood—V. 1900-06.

Robert S. Wickham—V. 1902-06.

Benjamin Weatherby—V. 1845-58.

## ALPHABETICAL LISTS OF NAMES OF EARLY COMMUNICANTS AND SPECIAL CONTRIBUTORS.

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THE NAMES OF THOSE WHO WERE AT YE SACRAMENT ON GOOD  
FRIDAY, MARCH YE 23, 1721-2.

David Howell, church warden.	Thomas Godfrey,
Evan Harry, church warden.	Jon David,
William Davies,	Mary Morris,
Thomas Edwards,	William Owen,
James Price,	Evan Jones,
Susanah Price,	Richard Hughes' wife and
Thomas James,	sister,
Ann James,	Peter Elliott,
David Thomas,	Sarah Elliott,
Ann Thomas,	Jon Martin,
George Lewis,	Evan Hugh,
Frances Lewis,	Mary Hugh,
Owen Hugh,	James David,
Ann Hugh,	Griffith Jones.
Philip David,	

### LIST OF COMMUNICANTS—about 1845.

John Hunter,	Betsy Grubb,
Mary Hunter,	Mrs. Humphris,
Miss Ann Hunter,	Miss Jane Super,
Rebecca Matlack,	Miss Ann Super,
Jesse Brooke,	Miss Susan Gamble,
Elizabeth Brooke,	Mary Ann Evans,

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Miss Rebecca Brooke,	Samuel Markley,
Margaret Siter,	Curtis Markley,
Isaac Norton,	Jane Supplee,
Joseph Buckley,	Ann Brooke,
Hester Buckley,	John Valentine,
John Bell,	Jeremiah Joint,
Miss Eliza Bell,	Henry Y. Carter,
William Nuzum,	Mrs. Carter,
Martha Nuzum,	Ann Petty,
Jacob Clinger,	Susan Petty,
Jane Evans,	Margaret Clemens,
Margaret Williams,	Susan Clemens,
Mary Williams,	Debby Sheaf,
Mary Moore,	Cloe Adens (colored),
Ann Moore,	Ann Hayman,
Sidney Slone,	Mrs. Johns,
Mrs. Thomas,	Mrs. McDurmot,
Mrs. Thomas,	Mary Steele,
Miss Mary Thomas,	John Owens,
Mrs. Fareman,	Honorina Owens,
Wm. (or Mr.) Fareman,	Sarah Horton,
Eliza Fareman,	Jacob Horton,
Ann Lewis,	Mrs. Crosby,
Jane Andrews,	Mary Betson,
Mrs. C. Andrews,	Mrs. Peck.

For ye use of ye minister, April ye 13th, 1729.

Evan Hughes,	Ann Thomas,
Hugh Hughes,	David Prees,
John Sturgis,	Edward Williams,
Evan Jones,	Edward Gorge,
Richard Hughes,	Joseph Jones,
Anthony Wayne,	Jos. Hawley,
Francis Wayne,	Hugh Jones,



Evan David, William Owen, John David, Elizabeth Howard [Havard], John Provo [Prise], Richard Hughes, Morgan Hughes, John Curry, Thomas Moris,	Walter Williams, William John, Thomas Godfrey, Evan Harry, Thomas James, Richard Evan, James Price, Walter Loyd.
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At St. David's Church, Nov. 7th, 1731.—We whose names are under written do promise to pay into ye Hands of the presente Church wardens the Several Sums of Moneys annexed to our Names on or before ye 16th day of May Next Ensuing the Date Here off for the use of Mr. Backouse who pretends with God's assistance to officiate here once a Month.

Evan Hughes, Anthony Wayne, John Hunter, David Howell, Walter William, Richard Hughes, Stephen Cole, Richd Hughes, In Keeper, Thos. Godfrey, William John, Margaret David, Wm. Thomas, John Prise, Jno. Evans, Peter Elliott, Thos. James, Thomas Jephrey [Jeffrey] George James, Gorge Gooerge [Geo. George], Stephen Lewish,	James David, Thom. Phillips, Thomas David, Edwd. Williams Taylor, Andrew Keny, Hugh Hughes, Cadwalader Hughes, David Morgan, Thomas James, Francis Wayne, Richd. Richison. Magdlen Howel, Evan David, Thomas Loyd, John Curry, Micah Rees, John Jones, Walter Loyd, Joseph Holy, James Prise.
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[Date, April, 1725.] It being the Request of the Honble Society &c. to the membrs of this Congregation to know wt they wd Subscribe to be paid yearly towards the Support of a Minister who shd settle amgst us.

We whose Names are under written Do promise to pay yearly fm time time ye Sums affixed to our Names as follows:

Evan Hughes,	Evan Jones,
Griffith Howell,	Roger Parry,
William Davies,	Richard Hughes,
James Price,	Baddam David,
Thomas David,	David Mredith [Meredith]
John Hunter,	Thomas Williams,
Antho. Wayne,	Edward Georage [George],
Thomas James,	Edward William,
David Evans,	Robert Jones,
William Evans,	Thomas Godfrey,
Peter Elliott,	David Thomas,
John David,	Owen Owens,
Owen Hugh,	Hugh Hughes,
Evan Harry,	John Lewis,
Morgan Hughes,	Thomas Richard,
Cadwaler Hughes,	George Lewis,
Hughe Jones,	Griffith Jones,
Edward Jones,	Evan Ellis,
Morris Griffith,	Richard Hughes,
Evan David,	William Evan,
William Thomas,	Thomas Lewis,
William Jones,	Thomas Griffith,
William Owen,	Edward Williams,
Walter William,	Samuel Owens,
James David,	Walter David,
Elizabeth Mredith [Meredith],	Marck Hobet,
David Davis,	Jno. Howell,
Morgan Hughes,	Mary Morris.
Hugh Jones,	

SUBSCRIBERS TO YE CHURCH YARD WALL. [Date, about 1740.]

The Reverend Mr. Currie,	Michael Wills, Junior,
Francis Wayne,	Michael Wills, Senior,
Edward Williams,	Thomas Phillips,
John Best,	Arther Moor,
Hugh Hughes,	Evan Harry,
John Hughes,	Humphrey Wayne,
Evan David,	Benjamin Hughes,
Hugh John,	Charles Moor,
Giles Phegan,	Hugh Jones Smith,
Isaac Wayne,	Patrick Morah,
Badam Davis,	John Jones,
Samuel Macue,	James Hunter,
Alexander Bailey,	Joseph Holley,
John Mather,	Mark Morris,
Nicholas John, Cordwainer,	Wm. Thomas Radnor,
Griffith Jones,	John Milles—ye Hamer man,
George George,	William Williams,
Margaret Hughes,	William Sharp,
Morgan Hughes,	John Hughes, fuler,
Peter Elliot,	James Farra,
Thomas Gotfrey,	Richard Evan,
George James,	Walter Williams.
John Sturgis,	

SUBSCRIPTION LIST FOR THE REPAIRING AND COVERING OF THE  
GRAVE YARD WALL, AND FOR OTHER PURPOSES OF SAID  
CHURCH, APRIL YE 17TH, 1785.

Anthony Wayne,	Mordai Taylor,
Willm Hayman,	Magdelan Morgan,
Willm Curry,	Isaac Davis,
Phillip Sheaff,	Jno. Mather,
Willm Burn,	Jno. B. Webster,
Jno. Hunter,	Saml Pugh,

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Jas. Morris,	Jas. Hunter,
Jno. Rouse,	Alexr Clay,
George Lee,	Richd Robinson,
Phillip Moore,	Jno. Lyle,
Griffith Williams,	George Hunter,
Benjn Davis,	Amos Sturgis,
Edwd Williams,	Joseph Rowland,
Jno. Brooke,	Willm Broades, Jur.,
George White,	Willm. Lee.
Jesse Brooke.	Amos Thomas,
Chrisn Peterman,	George Adams,
Aaron Johnson,	Peter Euble,
David Briggs,	Michl Wills,
Hugh Jones,	Saml Holstein,
Hugh Jones, Junr.,	James Jones,
Jno. Jones,	Wm. Brooke,
Edwd Hughes,	Aron Matson.
Thos. Read,	

SUBSCRIPTION FOR THE HOUSE AT RADNOR (ST. DAVID'S)  
CHURCH [1845].

Ann Hunter,	Thomas Hauxwell,
Rebecca Matlack,	Saml Low,
George Brinton,	Wm. H. Vogdes,
John Bell,	Isaac Wayne,
Dr. Joseph Blackfan,	Mifflin Lewis,
Joseph Buckly,	Mrs. White,
Allen Evans,	George Nugen,
Jos. L. Worrell,	Mr. Taylor,
Henry T. Evans,	Mary Williams,
Saml Edwards,	Thomas Humphrey,
George Dehaven,	John Campbell,
Ann Siter,	William Crosley,
Mary Thomas,	John M. Moore,
Susanna Petty,	Deborah Sheaff,

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Jesse Brooke,	John Lindsey,
Mary Clemens,	Wm. Hughs,
H. J. M. and B. Brooke,	Wm. Burn,
Griffith Jones,	Thomas Davis,
Wm. Crosley,	Jesse Brooke,
Benjn Weatherby,	Ann Edwards,
Joshua Evans,	Isaac Peters,
Susan Gamble,	Alexander E. Finley.

## LIST OF SUBSCRIBERS TO SUPPORT OF RECTOR [1851].

A. Palmer Garfield,	Ann Hunter,
Jonathan Morris,	Mary Brooke,
Mrs. Evans,	Elizabeth Wayne,
Richard Evans,	Elisha Moore,
Joseph Garrett,	M. and B. Brooke,
Mrs. Veacock,	Eliza Penn Gaskill,
Benjn Brooke,	Thomas Humphreys,
James Porteus,	John Bell,
Samuel Edwards,	John Palmer,
Julia Foley,	Howell Maris,
Caroline Cole,	Lawrence Ramey,
Jesse Brooke, Jr.,	John Mather,
Joseph Buckley,	H. Jones Brooke.
John Campbell,	John Horton,
Wm. Crosley,	

## SUBSCRIPTION LIST FOR PURPOSE OF BUILDING A VESTRY ROOM AND REPAIRING CHURCH AND WALL, 1871.

John T. Lewis,	W[inthrop] Sargent,
Samuel Huston,	Dr. G. P. Sargent,
[Maj.] Wm. Wayne,	Jas. Pleasants [Lawyer],
Jos. W. Sharp,	[Gen.] H. Pleasants,
John B. Thayer,	B. & A. Kirk,
M. & B. Brooke,	Mrs. J. Taylor,

[Dr.] H. Pleasants,  
Mr. Mark Brooke,  
S. Chew,  
Robert Leaming,  
J. L. Wentworth,

F. Parke,  
Barclay Johnson,  
John Mather,  
C. F. Corbin.

SUBSCRIPTION LIST FOR BUILDING THE GALLERY.

*Whereas*, There is a purpose of building a Gallery in St. David's, commonly called Radnor Church, situate in Newtown Township, Chester County, and Province of Pennsylvania.

We whose names are under written willing to promote and contribute towards so good a work do hereby promise and oblige ourselves to pay or cause to be paid to Isaac Wayne and Wm. Godfrey, duly chosen by ye Vestry of Radnor Church to manage carry on and get the said work to proper carpenters and masons the respective sums annexed to our names and that upon demand after the said Gallery shall be completely finished according to agreement Upon this Condition nevertheless that each subscriber either by himself or in partnership with another, he or others they subscribing and paying to the amount of Five pounds Pennsylvania money shall have ye privilege of building a Pew of Common dimensions in the Isle and 4 in the Gallery either in the front of said Gallery or in the Isle or Body of the Church where there is vacant ground ye ground for each Pew having been first marked out and numbered by order of the Vestry and to be distributed by Lot the highest subscriber to have ye first choice. Witness our hands this 29th Day of July 1771.

	£.	s.	d.
Isaac and Anthony Wayne .....	14	..	..
Richard Currie by Isaac Wayne .....	2	..	..
Evan David .....	3	..	..
James Hunter .....	5	..	..
Hugh Jones .....	5	8	..

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Wm. Godfrey .....	5	..	..
Thos. Sturgis .....	5	..	..
Jonathan Sturgis .....	5	..	..
John Mather .....	2	10	..
William Burn .....	..	10	..
Thomas Read .....	1	..	..
Philip Moore .....	2	..	..
Samuel Van Leer .....	5	..	..
Michael Stattleman .....	1	..	..
John Jones .....	1	10	..
John Douglass .....	5	..	..
Cromwell Pearce .....	..	10	..
James Jones .....	1	..	..
Saml. Pugh .....	1	..	..
Caleb Jones .....	..	15	..
George Fetterman .....	..	15	..
Giles Williams .....	1	..	..
Wm. Brooke .....	1	6	..
John Butler .....	1	..	..
Christian Peterman .....	..	10	..
Edward Williams .....	..	15	..
Bosteau Rink .....	1	..	..
Joshua Cleaver .....	..	15	..
George Grover .....	1	..	..
Isaac Hughes .....	3	..	..
Samuel Holstein .....	1	..	..
John Roberts .....	..	15	..
Jere Jarman .....	..	7	6
Thos. James .....	..	7	6
John Hamilton .....	2	10	..
Frederick Funk .....	..	7	..
Samuel Macue .....	1	..	..
	—	—	—
[Total] .....	83	12	0

ALPHABETICAL LIST OF INTERMENTS  
IN RADNOR CHURCH BURIAL  
GROUND. 1716 to 1906.

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A.

- Martha Adams, wife of Samuel Adams, d. 11, 11, 1831. 28y.  
2m. 15d.  
George Adens [negro]; 17 years.  
Cloe Adens [sister of George] (unmarked).  
Alfred Agnew, d. 4, 22, 1890; 43 years.  
George Anderson, of Aberdeen, Scotland, b. 1876; d. 1904.  
Caleb Andrews, d. 3, 13, 1842; 41st year.  
David Clark Andrews. son of Caleb and Elizabeth C. An-  
drews, b. 12, 1, 1836; d. 10, 9, 1849.  
Margaretta Atlee, consort of Wm. R. Atlee, Esqr., & only  
daughter of Maj. Gen. Anthy Wayne, d. 3, 13, 1810; 40  
years.

B.

- Hannah Bailey, wife of James Bailey, d. 10, 27, 1841; 55y. 8d.  
George W. Bailey, son of James and Hannah Bailey, d. 2, 3,  
1841; 29y. 4m. 13d.  
James Bailey, d. 7, 13, 1823; 36y. 5m. 3d.  
William Davis Barnard, b. 10, 9, 1869; d. 10, 16, 1905.  
Barringer, infant son of Daniel Moreau and Margaret B.  
Barringer, b. and d. 12, 27, 1905.  
John Hampton Barnes, Jr., b. 3, 22, 1898; d. 4, 21, 1898.  
Emily Harrison Barnes, b. 5, 4, 1901; d. 5, 31, 1901.  
Emily Leland Harrison Barnes, wife of John Hampton  
Barnes, b. 3, 1, 1868; d. 2, 23, 1902.



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- Wenonah Williams Bailey, wife of Julius A. Bailey, b. 1, 7, 1864; d. 12, 25, 1892.
- Col. Theodore W. Baker, b. 5, 26, 1823; d. 12, 21, 1901.
- Thomas Leverett Batcheller, son of Rev. B. and S. L. Batcheller, d. 8, 3, 1847; 2y. 5m. 24d.
- Emmor Beaumont, d. 1, 14, 1866; 68th year.
- Susanna Beaumont, wife of Emmor Beaumont, d. 10, 1, 1867; 52d year.
- Allen Beaumont, b. 11, 7, 1847; d. 4, 8, 1879.
- Samuel Bittle, d. 8, 27, 1860; 59y. 4m. 2d.
- Maria Bittle, wife of Samuel Bittle, d. 3, 20, 1861; 58y. 11m. 2wks.
- Sarah J. Black, wife of George F. Black, b. 9, 11, 1837; d. 3, 27, 1893.
- Elizabeth Bones, d. 12, 9, 1817; 28th year.
- ✓ Bodine, infant son of S. Lawrence and Susanna H. Bodine, d. 2, 18, 1904.
- H. Jones Brooke, b. 12, 27, 1805; d. 12, 19, 1876.
- Jemima E. Brooke, b. 4, 4, 1809; d. 11, 1, 1888.
- Col. Benjamin Brooke, Lieut. Col. 203rd Regt., Penna. Vol., b. 1840; d. 1902.
- Anna Elizabeth Brooke, daughter of H. Jones and Jemima E. Brooke, b. 2, 12, 1830; d. 12, 19, 1832.
- Mary Brooke, daughter of H. Jones and Jemima E. Brooke, b. 3, 18, 1834; d. 9, 30, 1834.
- Jemima E. Brooke, daughter of H. Jones and Jemima E. Brooke, b. 8, 13, 1845; d. 2, 11, 1850.
- Mary Brooke, b. 3, 12, 1785; d. 4, 19, 1853; aged 68y. 1m. 7d.
- Nathan Brooke, d. 2, 5, 1815; aged 36y. 11m. 25d.
- Mary Brooke, daughter of Nathan and Mary Brooke, d. 9, 16, 1819; 4y. 11m. 6d.
- Anna Brooke, daughter of Nathan and Mary Brooke, d. 7, 26, 1813; 3y. 5m.
- John Brooke, d. 10, 21, 1828; in 80th year.
- Margaret Brooke, wife of John Brooke, d. 8, 13, 1829; 65th year.

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- Rebecca Brooke, d. 11, 1, 1841; 35th year.  
William Brooke, Jr., d. 1, 20, 1815; 30th year.  
Elizabeth Brooke, daughter of Thomas and Mary B. Brooke,  
b. 1, 25, 1838; d. 7, 4, 1846.  
Margaret Brooke, d. 2, 15, 1819; 75th year.  
William Brooke, d. 7, 2, 1829; 84th year.  
Matthew Brooke, d. 7, 10, 1827; 44th year.  
Thomas Brooke, son of William and Margaret Brooke, sol-  
dier in War of 1812, b. 3, 30, 1778; d. 6, 30, 1854.  
Mary C. Brooke, wife of Thomas Brooke, b. 4, 24, 1793;  
d. 11, 26, 1883.  
George Brooke, b. 1, 7, 1817; d. 8, 25, 1888.  
Samuel Brooke, b. 4, 15, 1717; d. 1, 18, 1797.  
Margaret Davis Brooke, wife of Samuel Brooke, b. 4, 1, 1716;  
d. 11, 28, 1799.  
Benjamin Brooke, son of John and Margaret Brooke, d. 9, 2,  
1817; 22d year.  
Isaac Yocom Brooke, son of Jesse and Eliza S. Brooke, d. 10,  
12, 1849; 21y. 3m. 15d.  
Eliza S. Brooke, wife of Jesse Brooke, d. 5, 12, 1857; 58 years.  
James J. Brooke, b. 12, 8, 1819; d. 7, 31, 1899.  
James J. Brooke, b. 12, 8, 1819; d. 7, 31, 1899.  
Sarah Augusta Brooke, wife of James J. Brooke, d. 6, 15,  
1874; 49th year.  
Charles Brooke, d. 11, 22, 1890, 36th year.  
Jesse Brooke, b. 9, 12, 1799; d. 10, 9, 1882.  
Catharine Brooke, wife of Jesse Brooke, b. 11, 8, 1801; d. 4,  
12, 1870.  
Sarah Brooke, daughter of Jesse and Catharine Brooke, b. 6,  
27, 1831; d. 5, 31, 1864.  
Alfred Brooke, b. 3, 2, 1840; d. 2, 10, 1896.  
Sarah Brooke, daughter of Lewis T. and Annie B. G. Brooke,  
d. 6, 20, 1886; 9 years.  
Adelaide Smith Brooke, daughter of Lewis T. and Annie B.  
G. Brooke, d. 7, 4, 1886; 14 years.

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- Lewis T. Brooke, b. 11, 21, 1836; d. 11, 10, 1892.  
Annie B. Gale Brooke, wife of Lewis T. Brooke, d. 4, 4, 1881.  
Mary Emma Brooke, d. 4, 13, 1855; 10 years.  
Mark Brooke, b. 11, 29, 1807; d. 2, 11, 1878.  
Sarah Brooke, b. 11, 8, 1814; d. 12, 11, 1883.  
Benjamin Brooke, b. 4, 10, 1812; d. 2, 12, 1880.  
Juanito Brooke, son of Major John and Esther W. Brooke,  
d. 7, 20, 1865; aged 10m.  
Benjamin Brooke, Capt. U. S. Army, d. 10, 18, 1900; 34 years.  
John Brooke, Major U. S. Army, b. 1830; d. 1902.  
Anna Kirkbride Brooke, b. 11, 29, 1893; d. 6, 6, 1894.  
Helen Kirkbride Harbert Brooke, wife of George Gale Brooke,  
b. 1871; d. 1902.  
Anna M. Brooke, d. 3, 15, 1874; 64th year.  
Benjamin N. Brooke, d. 1, 22, 1892; 65 years [Maj. Pa. Vol.,  
U. S. A.]  
Sarah A. Brooke, wife of Benjamin N. Brooke, d. 5, 16, 1890;  
70 years.  
Ruth Brook, d. 3, 10, 1815; 27th year.  
John Bell, shoemaker, b. 8, 20, 1815; d. 12, 24, 1892 (un-  
marked).  
William Bell, schoolmaster, b. 9, 28, 1813; d. 12, 9, 1896  
(unmarked).  
Major W. H. Brown, 5th U. S. Cavalry.  
M. A. Brown.  
Rev. Henry Brown, b. 3, 9, 1815; d. 6, 28, 1898 [Rector of St.  
David's, 1851 to 1855.]  
Margaret J. Brown, b. 6, 3, 1825; d. 11, 14, 1899.  
Richard Broadbelt, d. 4, 30, 1869; 51st year.  
Paul Burdsall, son of Paul C. and Anna Eliza Burdsall, d. 2,  
14, 1852; 7w. 4d.  
Harry Burdsall, son of Paul C. and Anna Eliza Burdsall,  
d. 3, 7, 1857; 10m. 16d.  
"Paulie" Burdsall, son of Paul and Anna Eliza Burdsall,  
d. 9, 25, 1857; 4y. 7m. 15d.

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- Anna Eliza Bailey Burdsall, wife of Paul Burdsall, b. 8, 21, 1821; d. 3, 30, 1865.  
 Isaac J. Burns, d. 2, 22, 1852; 31y. 11m. 2d.  
 Peter Burns, d. 1, 20, 1877; 82 years.  
 Elizabeth Burns, wife of Peter Burns, d. 1, 5, 1879; 84 years.  
 John Burns, d. 1, 19, 1893; 81st year.  
 Emily Burn, d. 2, 28, 1832; 13 years.  
 William Burn, Sen., d. 11, 10, 1791; 71 years.  
 Jane Burn, d. 3, 2, 1803; 81 years.  
 William Burn, Jr., d. 2, 8, 1787; 30 years.  
 Joseph W. Burn.  
 Ester Buckley, d. 1, 6, 1831; 58th year.

## C.

- Ann Carter, wife of Henry Carter, b. 9, 13, 1793; d. 7, 9, 1875.  
 Mary A. Carter, daughter of Henry and Ann Carter, d. 3, 20, 1887.  
 ✓ Henry Y. Carter, M.D., b. in London 4, 15, 1750; d. 11, 17, 1849 [Assistant Surgeon on Nelson's flagship at Trafalgar].  
 Elizabeth Carter, daughter of Henry and Ann Carter, d. 11, 2, 1854; 29y. 11m. 14d.  
 Ernest R. Carter, son of Thomas and Annie Carter.  
 Arthur R. Carter, son of Thomas and Annie Carter.  
 Richard C. Carter, son of Thomas and Annie Carter.  
 Thomas H. Carter, b. 5, 20, 1847; d. 9, 2, 1895.  
 Henry Yates Carter.  
 Sarah Sharp Carter, b. 4, 25, 1820; d. 9, 29, 1904.  
 Henry Carter, b. 7, 1, 1785; d. 9, 20, 1858.  
 Marius Chance d. 11, 13, 1821; 27th year.  
 Oliver Clemens, d. 8, 20, 1848; 24th year.  
 Margaret Clemens, widow, nurse, d. 1862 (unmarked).  
 John Conner, b. 1824; d. 1903.  
 Rebecca Ann Conningham, daughter of Charles and Elizabeth Conningham, d. 11, 29, 1828; 12yrs. 2m. 2d.

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- Charles Conrad, b. 6, 21, 1812; d. 5, 2, 1893.  
Elizabeth G. P Coates, b. 1849; d. 1890.  
Joseph Collins Coates, b. 1883; d. 1903.  
Josiah Langdale Coates, son of Joseph H. and Elizabeth G. P.  
Coates, b. 1, 21, 1885; d. 5, 10, 1885.  
William J. Corder, b. 8, 22, 1825; d. 4, 17, 1891.  
Sarah A. Crosley, daughter of William and Mary Ann Crosley,  
d. 2, 3, 1852; 16 hrs.  
Elizabeth J. Crosley, daughter of W. and M. A. Crosley,  
d. 2, 17, 1856; 14m. 14d.  
Mary Francis Crosley, d. 4, 8, 1861; 6m. 5d.  
William Crosley, d. 6, 14, 1878; 52 years.  
Thomas T. Crosley, b. 3, 2, 1827; d. 6, 15, 1889.  
Mary Crosley, daughter of Thomas T. and Rachel Crosley,  
b. 9, 28, 1858; d. 3, 13, 1862.  
Frankie B. Crosley, son of Thomas T. and Rachel Crosley,  
d. 3, 13, 1873; 13th year.  
Mary Kirk Crosley, daughter of Thomas T. and Rachel Cros-  
ley, d. 3, 23, 1882; 18th year.  
Thomas H. Crosley, son of Enoch and Charlotte Crosley,  
d. 8, 1, 1865; 15th year.  
Enoch Crosley, d. 1, 29, 1886; 63d year.  
William Crosley, d. 5, 5, 1856; 72d year.  
Ann Crosley, d. 12, 12, 1841; 52y. 4m. 19d.  
Elwood T. Carr, b. 1850; d. 1896. [Sheriff of Delaware Co.,  
1894 to death.]  
Joseph Campbell, d. 5, 25, 1881; 58th year.  
Carey Ann Campbell, daughter of John and Rachel Campbell,  
d. 2, 9, 1866; 48th year.  
John Campbell, d. 8, 19, 1861; 82d year.  
Rachel Campbell, d. 5, 15, 1857; 72d year.  
Rachel Campbell, daughter of John and Rachel Campbell,  
d. 1, 24, 1856; 35th year.  
Sarah J. Hibbard\* Campbell, daughter of John and Rachel  
Campbell, b. 12, 7, 1829; d. 1, 25, 1903.

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- Morris T. Campbell, son of John and Lucy Campbell, b. 6, 24, 1878; d. 3, 21, 1885.
- Eliza Campbell, daughter of John and Lucy Campbell, b. 6, 16, 1879; d. 8, 1, 1879.
- Sarah Ann Cooper, wife of David Cooper, d. 1, 30, 1845; 25y. 5m. 3d.
- Elizabeth Crosley, daughter of Enoch and Charlotte Crosley, 1d.
- Sarah Ann Crosley, daughter of Enoch and Charlotte Crosley, 1m. 11d.
- Mary Maria Crosley, d. 9, 29, 1827; 10 m. 15d.
- John Crosley, d. 8, 22, 1829; 5m.
- Elizabeth Crosley, d. 7, 7, 1828, 6y. 5m. 16d.
- John C. Crawford, son of Jas. W. and Matilda Jane Crawford, b. 1861; d. 1863.
- Matilda Jane Crawford, wife of James W. Crawford, b. 1823; d. 1892.
- Mrs. Margaret Currie, wife of Rev. William Currie, d. 1771; 57 years.
- Rev. William Currie, d. 10, 26, 1803; 93 years. [Missionary at St. David's Church, 1737-1776.]
- Richard Currie, d. 9, 16, 1776; 26th year.
- Hannah Currie, d. 2, 23, 1778; 23 years.
- Lucy Currie, d. 2, 14, 1778; 54 years. [Second wife of Rev. William Currie.]

## D.

- John Daniel, d. 2, 6, 1861; 74th year.
- Catharine Daniel, wife of John Daniel, d. 8, 8, 1870; 79th year.
- Hunter Daniels, son of John and Catharine Daniels, d. 3, 23, 1852; 27 years.
- Mary Darraugh, d. 12, 14, 1848; 57th year.
- Capt. John Davis, b. 1816; d. 1871.
- Jennie M. Day, b. 1864; d. 1901.
- Richard Drake, d. 7, 26, 1808.

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- Mary Fearon Drake, wife of Richard Drake, d. 8, 1, 1812.  
Francis Drake, son of Richard and Mary Fearon Drake, d. 12,  
25, 1820.  
Henry Pye. Rich. Drake, son of Richard and Mary F. Drake,  
d. 12, 29, 1825.  
Margaret Drake, daughter of Richard and Mary F. Drake,  
d. 8, 16, 1852.  
Alfred Drake, son of Richard and Mary F. Drake, d. 10, 11,  
1857.  
Roger Dillon Drake, son of Richard and Mary F. Drake,  
d. 2, 24, 1863.  
Mary Drake, daughter of Richard and Mary F. Drake, d. 8,  
10, 1867.  
Anne Drake, daughter of Richard and Mary F. Drake, d. 1,  
4, 1873.  
George Drake, son of Richard and Mary F. Drake, d. 3, 19,  
1875.  
Sarah Baker Drake, daughter of Richard and Mary F. Drake,  
d. 8, 21, 1889.  
Flora Proctor Drennan, wife of William F. Drennan, b. 7,  
12, 1849; d. 8, 24, 1892.  
William Dunn, d. 9, 16, 1850; 64th year.  
George Dunn, d. 9, 7, 1850; 58 years.  
Catherine Dunn, wife of George Dunn, d. 1, 9, 1866; 66 years.  
Kate M. Dunn, daughter of George and Catharine Dunn, b. 5,  
15, 1836; d. 12, 29, 1863.  
Mary L. Dunn, b. 2, 5, 1848; d. 12, 31, 1903.  
William Dunn son of George and Catharine Dunn, d. 10, 14,  
1827; 7 years.  
Martha E. Dunn, daughter of George and Catharine Dunn,  
d. 10, 22, 1827; 4 years.  
Mary Dunn, daughter of George and Catharine Dunn; d. 8,  
11, 1838; 18y. 10m. 1d.  
Amanda F. Dunn, daughter of George and Catharine Dunn,  
d. 5, 10, 1847; 22d year.

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Robert Dunn, d. 5, 19, 1827; 53 years.  
 Robert Dunn, Jr., d. 9, 6, 1827; 6 years.  
 Joseph Dunn, d. 11, 16, 1829; 14th year.  
 Martha Dunn, d. 9, 28, 1849; 70 years.

## E.

Mehetabel Eaton, relict of Wm. Eaton, Esq., d. 11, 24, 1873;  
 90 years.  
 Mary Elliot, daughter of Petter and Sarah Elliot, b. 8, 28,  
 1720; d. 9, 13, 1736.  
 George Richards Erben, son of Peter C. and Mary Erben,  
 b. 12, 27, 1841; d. 3, 25, 1843.  
 Peter C. Erben, b. 11, 12, 1808; d. 10, 29, 1887.  
 Mary Davis Erben, wife of Peter Erben, b. 10, 18, 1818;  
 d. 6, 19, 1899.  
 Sarah Isabella Evans, daughter of R. and E. Evans, d. 3, 1,  
 1857; 6y. 26d.  
 Elizabeth Evans, wife of Richard Evans, d. 10, 28, 1880; 68th  
 year.  
 Richard Evans, b. 10, 1803; d. 11, 1885.  
 David Evans, d. 4, 28, 1751; 39 years.  
 William Evans, d. 9, 29, 1734; 52 years. Also his wife,  
 Eleanor Evans.  
 Mary Evans, d. 2, 11, 1733; 30 years.  
 William Evans d. 8, 19, 1760; 38 years.  
 Richard Evans, d. 4, 28, 1751; 80 years.  
 Richard Evans, d. 10, 17, 1762, 50 years.  
 Mary Wayne Evans, daughter of William R. and Margaretta  
 Atlee, and wife of Issachar Evans, b. 7, 26, 1802, d. 3, 1,  
 1838.  
 Joel Evans, d. 12, 8, 1810; 83 years.  
 Thomas Evans, d. 2, 27, 1748; 29 years.

## F.

Christopher Fallon, b. 1855, d. 1905.



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- Abigall Felty, wife of William Felty, d. 7, 30, 1855; 57th year.  
Samuel Fields, b. 2, 6, 1800; d. 6, 22, 1879.  
Ann Fields, wife of Samuel Fields, d. 5, 23, 1863; 68th year.  
Catherine Frederick, d. 1, 18, 1808; 40y. 3m. 3d.  
Frank. [A child's grave.]  
William Ford, d. 1, 6, 1816; 95th year.  
Martha Ford, wife of Wm. Ford, d. 11, 23, 1816; 64th year.  
Lydia Ford, daughter of Wm. and Martha Ford, d. 8, 16,  
1824; 50th year.  
Martha N. Fox, daughter of Nathan M. and Annie E. Fox,  
d. 2, 7, 1861; 1y. 9m. 15d.  
J. Harry R. Fox, son of Nathan M. and Annie E. Fox, d. 8,  
12, 1863; 1y. 6m. 7d.  
Josephine Freeborn, wife of Jas. W. Freeborn, b. 9, 8, 1852;  
d. 4, 16, 1888.

## G.

- David R. Garrison, d. 12, 2, 1902.  
Walter Garrison, d. 1, 18, 1896.  
Thomas Glascoe, d. 12, 1, 1826; 62d year.  
Mary Glascoe, wife of Thos. Glascoe, d. 3, 9, 1797; 25 years.  
John F. Godber, b. 8, 14, 1842; d. 12, 6, 1898.  
Louie Godber.  
Thomas Godfrey, d. 8, 24, 1766; 80 years.  
Mary Godfrey, wife of Wm. Godfrey, d. 3, 3, 1765; 33 years.  
Mordecai Griffith, d. 11, 14, 1795; 10 years.  
Samuel Griffith, d. 11, 9, 1795; 12 years.  
Margaret Grover, b. 9, 29, 1868; d. 1, 26, 1868.  
Mary Grover, b. 6, 25, 1799; d. 12, 26, 1866.  
Ann Grover, b. 7, 31, 1803; d. 9, 13, 1869.  
Elizabeth Grover, d. 10, 29, 1856; 63d year.  
Robert Grover, d. 5, 29, 1809; 42 years.  
Ann Grover, d. 4, 25, 1832; 64y. 10m. 26d.  
Eleanor Grover, d. 11, 25, 1831; 25y. 1m. 14d.

Josephine Sidney Griffith, wife of John R. Griffith, and daughter of J. H. Oglesby, of New Orleans, d. 7, 15, 1895; 54 years.

Josephine Griffith, daughter of John R. and Josephine S. Oglesby Griffith, b. 3, 9, 1870; d. 1, 10, 1892.

J. H. Oglesby Griffith, b. 5, 26, 1872, d. 11, 12, 1904.

Jesse Gyger, b. 9, 15, 1830; d. 4, 3, 1889.

Margaret D. Grubb, daughter of Samuel Rennard, and wife of Simeon S. Grubb, d. 2, 13, 1872, 37y. 4m. 13d.

Samuel B. Grubb, d. 3, 1870; 83y. 6m.

Elizabeth Grubb, wife of Samuel B. Grubb, d. 5, 25, 1855; 65 years.

Carrie Groff, wife of C. H. Groff, b. 8, 11, 1866; d. 12, 31, 1904.

#### H.

Sallie E. Hayman, wife of John W. Hayman, d. 3, 25, 1863; 27y. 10m. 3d.

Sallie E. Hayman, daughter of J. W. and S. E. Hayman.

John Haley, d. 7, 29, 1856; 49th year.

Susanna Bailey Hauer, b. 6, 30, 1819; d. 2, 26, 1860.

Evan Harry, d. 8, 4, 1744; 80 years.

Evan Harry, d. 8, 22, 1748; 22 years.

Ann Hayman, daughter of Isaac Wayne, and wife of Capt. William Hayman, d. 6, 9, 1807; 56y. 8m. 21d.

Capt. William Hayman, b. in City of Exeter, Eng., 2, 22, 1740; d. in Delaware Co., 9, 21, 1823.

Edward Waln Harrison, son of Charles C. and Ellen Waln Harrison, b. 3, 23, 1872; d. 7, 27, 1872.

Jane Hauxwell, wife of Thomas Hauxwell, d. 2, 13, 1865; 87th year.

Thomas Hauxwell, d. 8, 8, 1868; 79th year.

Sarah W. Hayman, wife of I. Wayne Hayman, b. 3, 21, 1794; d. 12, 1, 1863.

Isaac Wayne Hayman, d. 10, 5, 1850; 58th year.

Mary Ann Hayman, daughter of Isaac W. and Sarah Hayman, d. 9, 3, 1845; 18y. 1m.

# List of Interments.

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- Sallie J. Hayman, b. 12, 1, 1832; d. 8, 21, 1888.  
Margaret W. Hayman, b. 3, 29, 1825; d. 5, 30, 1904.  
Catharine A. Hill, wife of Dr. James S. Hill, d. 9, 23, 1894;  
43d year.  
James S. Hill, M.D., d. 5, 3, 1887; 67th year.  
J. Andrew Horton, b. 9, 25, 1831; d. 6, 30, 1895.  
Mary Ada Horton, daughter of James and Catharine Horton,  
d. 2, 24, 1858; 8y. 8d.  
Lydia Roberts Horton, daughter of James and Catharine  
Horton, d. 2, 23, 1858; 2y. 3m. 23d.  
Eugene Horton, son of James and Catharine Horton, d. 8, 9,  
1858; 5m. 27d.  
Henry Clay Horton, d. 8, 27, 1858; 13y. 10m. 16d.  
Catharine Ann Horton, wife of James Horton, d. 2, 16, 1858;  
40 years.  
Richard Thomas Horton, son of James and Catharine Horton,  
d. 6, 28, 1875; 23d year.  
Henry A. Hogentogler, d. 1, 12, 1892.  
Mary A. Hogentogler, wife of Henry A. Hogentogler, d. 1906.  
Zulie C. Hogentogler, d. 7, 1, 1897.  
Ormond C. Holden, b. 1825; d. 1905.  
James Horton, d. 4, 27, 1889; 71st year.  
Bernard V. Horton, b. 1837; d. 1894.  
Sarah Ann Hughes, daughter of William and Sarah Hughes,  
d. 1, 29, 1826; 1y. 11m. 14d.  
Martha Hunter, relict of James Hunter, d. 2, 20, 1827; 78th  
year.  
James Hunter, Sr., d. 8, 22, 1811; 67th year.  
John Hunter, d. 4, 1734; 67th year.  
James Hunter, d. 7, 13, 1807; 34th year.  
Perihenih Hutton, d. 10, 31, 1727; 9m.  
John Hutton, d. 11, 12, 1728; 35 years.  
Edward Hughes, d. 12, 16, 1716; 56 years. [The oldest grave-  
stone.]  
Mary Hughes, d. 2, 25, 1848; 82y. 2m. 25d.

- John Hunter (Warden), d. 1, 1, 1847; 64 years.
- Elizabeth Hunter, d. 12, 14, 1822; 43d year.
- John Hunter, d. 9, 3, 1821; 73d year.
- Rev. Wm. F. Halsey, b. 3, 24, 1807; d. 10, 15, 1882. Rector of St. David's Church from Nov., 1866, to Oct., 1882.
- Elizabeth H. Halsey, wife of Rev. Wm. F. Halsey, b. 3, 11, 1830; d. 2, 19, 1881.
- Elizabeth Biddle Halsey, daughter of Rev. Wm. F. and Elizabeth H. Halsey, b. 9, 23, 1867; d. 7, 13, 1888.
- Mary Louisa Linn Harbaugh, wife of Rev. Henry Harbaugh, D.D., b. 1827; d. 1897.
- Rev. Henry Harbaugh, D.D., b. 1817; d. 1867. Buried at Mercersburg, Pa.
- Robert Heysham, b. 10, 31, 1798; d. 12, 2, 1867.
- Charles S. Heysham, M.D., d. 7, 27, 1887; 62 years.
- J. Y. Rushton Heysham, son of Charles S. and Fannie P. Heysham.
- Margaret Heysham, wife of Dr. Chas. S. Heysham, d. 12, 6, 1860; 29th year.
- Charles Heysham, son of Dr. Chas. and Margaret Heysham, d. 11, 1, 1856; 4m. 13d.
- Ann Stewart Heysham, wife of Robert Heysham, d. 3, 16, 1858; 54 years.
- Elizabeth G. Heysham; 16 years.
- Theodore F. Heysham, son of Robert and Ann S. Heysham, d. 9, 10, 1852; 18 years.
- Heckscher, infant daughter of R. P. and Isabelle Hecksher, b. and d. 12, 26, 1887.
- John Henderson, soldier of 61 to 65.
- Margaret Heathborn, wife of Uriah Heathborn, b. 10, 10, 1814; d. 8, 9, 1896.
- Washington Holgraph, d. 1, 20, 1847; 2 months.
- Sherman G. Holcroft, son of James and Eliza Holcroft, d. 3, 6, 1869; 1y. 6m. 11d.
- Elizabeth Horton, wife of John Horton, d. 2, 4, 1834; 70y. 3d.

# List of Interments.

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- John Horton, Sr., d. 4, 5, 1849; 90y. 7m. 12d.  
Flora Tirzah Horton, daughter of Richard and R. Horton,  
b. 5, 9, 1856; d. 1, 14, 1858.  
Jane C. Horton, d. 6, 30, 1872; 65th year.  
John Horton, d. 8, 1, 1873; 76th year.  
M. Elizabeth Horton, b. 10, 20, 1821; d. 12, 17, 1901.  
Eliza Anna Horton, daughter of Jacob and Sarah Horton,  
d. 1, 11, 1846; 22d year.  
Anna Horton, daughter of David and Mary Horton, d. 10,  
30, 1848; 18 months.  
Jesse Horton, son of Jacob and Sarah Horton, d. 2, 14, 1847;  
20th year.  
Jacob Horton, d. 10, 8, 1851; 59y. 7m. 19d.  
Sarah Horton, consort of Jacob Horton, d. 3, 25, 1852; 57y.  
2m. 25d.  
Mary Hutchinson, wife of James Hutchinson, d. 1, 3, 1857;  
37th year.  
Ann Hunter, wife of John Hunter, d. 11, 13, 1813; 67th year.  
Hannah Hunter, d. 11, 10, 1812; 26th year.  
Thomas Levis Hunter, d. 11, 28, 1811; 20th year.  
Ann Hunter, daughter of John and Ann Hunter, b. 5, 26,  
1785; d. 9, 6, 1865.

## I.

- Harriet J. Ivester, wife of John B. Ivester, b. 7, 26, 1811;  
d. 3, 17, 1883.  
George Ivester, son of John B. and Harriet J. Ivester, b. 9,  
26, 1836; d. 1, 1, 1853.  
Benjamin W. Ivester, son of John B. and Harriet J. Ivester,  
b. 1, 27, 1850; d. 1, 4, 1853.  
Elizabeth W. Ivester, daughter of John B. and Harriet J.  
Ivester, b. 7, 25, 1839; d. 2, 26, 1876.  
Sarah A. Ivester, b. 3, 3, 1832; d. 1, 15, 1890.  
John B. Ivester, b. 11, 28, 1798; d. 8, 31, 1891.

Robert H. Ivester, son of John and Annie H. Ivester, b. 8, 1, 1886; d. 9, 10, 1887.

John Ivester, b. 11, 2, 1846; d. 3, 25, 1905.

## J.

Charles C. Jackson, d. 4, 20, 1827; 49 years.

Thomas James, d. 6, 6, 1773; 75 years.

David John, 1781.

Caroline A. Jackson, b. 4, 6, 1820; d. 12, 6, 1858.

Andrew Earl Dana Jackson, b. 8, 21, 1822; d. 5, 27, 1854.

Martha Ann Jackson, b. 10, 8, 1817; d. 5, 16, 1896.

James James, d. 12, 5, 1756; 24 years.

Joseph James, d. 4, 24, 1764; 21 years.

Thomas James, d. 3, 26, 1764; 24 years.

Griffith James, d. 10, 3, 1765; 67 years.

Ann James, wife of Griffith James, d. 10, 27, 1773; 77th year.

Harriet Jones, daughter of Dr. Hugh and Anna Maria Jones, d. 2, 17, 1865.

Rebecca Jones, wife of John Jones, d. 11, 12, 1856; 79y. 4m. 9d.

Dr. Hugh Jones, son of John and Eleanor Jones, d. 9, 22, 1826; 46y. 16d.

John Jones, son of Hugh and Mary Jones, d. 12, 25, 1824; in 80th year.

Ann Matilda Jones, daughter of Richard B. and Frances Ann Jones, b. 12, 30, 1815; d. 6, 24, 1821.

Hugh Jones, d. 8, 8, 1790; 85th year.

Mary Jones, daughter of John and Eleanor Jones, d. 9, 27, 1790; 1y. 2d.

Eleanor Jones, d. 4, 14, 1801; 45th year.

Ann Jones, daughter of John and Eleanor Jones, d. 3, 1810; 23 years.

Hugh Jones, d. 12, 29, 1796; 49th year.

James Jones, d. 3, 4, 1833; 53y. 3m.

John Jones, d. 8, 6, 1856; 78y. 7m. 2d.

Joseph Johnson, d. 10, 26, 1853; 78y. 8m.

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- Jonathan Johnson, d. 8, 28, 1832; 65th year.  
John Johnson, d. 10, 18, 1818; 48th year.  
William Savery Johnson, son of Barclay and Sallie P. Johnson,  
b. 3, 31, 1891; d. 3, 23, 1900.  
Sallie Pleasants Johnson, wife of Barclay Johnson, b. 12, 30,  
1848; d. 11, 6, 1899.  
Jacob Johnson, d. 3, 31, 1819; 86th year.  
Hannah Johnson, wife of Jacob Johnson, d. 6, 12, 1816; 72y.  
6m. 3d.  
David Jones, d. 7, 1771; 63 years.  
Laura Cochran Johnson, wife of Richards H. Johnson, b.  
1851; d. 1901.  
Mary Jones, daughter of Hugh and Hannah Jones, d. 3, 5,  
1835; 4y. 10m. 20d.

## K.

- William F. Keyser, d. 7, 14, 1872; 40 years.  
Marion L'Amoreaux Kennedy, b. 3, 17, 1895; d. 5, 31, 1905.  
George A. Keller, Rector of St. David's Church, 1882-1902,  
d. 3, 4, 1902.  
Mary F. Keller, wife of Rev. George A. Keller, d. April, 1887.  
Rosanna Kirk, wife of Anderson Kirk, d. 8, 30, 1876; 50y.  
7m. 25d.  
Philip A. Kirk, son of Anderson and Rosanna Kirk, d. 7, 31,  
1871; 2y. 1m. 15d.  
Mary Kinzie, wife of Daniel Kinzie, d. 11, 2, 1849; 83 years.  
Daniel Kinzie, d. 12, 20, 1843; 80y. 6m. 22d.  
Ellen King, wife of John King, d. 9, 14, 1903; 75 years.  
Mary Ann May Kirk, daughter of Benjamin and Rosanna  
Kirk, d. 11, 27, 1866; 56y. 2m. 26d.  
Benjamin Siter Kirk, son of Benjamin and Mary Kirk, d. 3,  
31, 1862; 20y. 2m. 21d.  
Mary Kirk, wife of Benjamin Kirk, d. 9, 1, 1864; 57y. 8m. 4d.  
Benjamin Kirk, d. 11, 20, 1886; 78y. 1m. 12d.  
Philip Rudolph Kirk, b. 3, 11, 1829; d. 5, 22, 1901.

Eliza Kirk, widow of Philip Kirk, d. 2, 6, 1877; 73y. 6m. 14d.  
H. M. K. (stone fallen).

## L.

Jennie M. Pharo Lamb, wife of Rev. George W. Lamb, M.D.,  
b. 1, 31, 1877; d. 10, 29, 1902.

James Welling Lamb, son of Rev. James and Rachel C. Lamb,  
b. 10, 3, 1873; d. 3, 25, 1888.

Isaac Leamy, son of John and Susannah Leamy, d. 10, 15,  
1844; 6y. 6m. 20d.

Susannah Leamy, wife of John Leamy, d. 1, 18, 1845; 31y.  
1m. 10d.

Enos Leamy, son of John and Susannah Leamy, d. 1, 4, 1845.

Rebecca Ann Leamy, daughter of John and Susannah Leamy,  
d. 12, 4, 1850; 11 years.

Jacob Leamy, d. 10, 15, 1862; 26 years.

John Leamy, d. 3, 19, 1864; 61st year.

Stephen Leamy, Co. A, 83d Regt. Penna. Volunteers, b. 10, 1,  
1831; d. 2, 8, 1901.

Elizabeth Leamy, wife of Stephen M. Leamy, d. 2, 27, 1852;  
44 years.

Stephen M. Leamy, d. 1, 24, 1874; 67y. 12d.

Anna E. Leamy, d. 8, 2, 1858; 10 years.

Morgan S. Leamy, d. 2, 23, 1857; 5y. 6m.

Mary P. Leamy, d. 11, 26, 1889; 52 years.

Margaret W. Lewis, daughter of Robert and Elizabeth Lewis,  
d. 8, 16, 1898; 58 years.

Elizabeth W. Lewis, d. 2, 16, 1867; 52 years.

Robert Erwin Lewis, son of Robert and Elizabeth Lewis,  
d. 12, 5, 1859; 16y. 11m. 8d.

Mary Leedom, relict of William Leedom, d. 9, 12, 1820;  
38 years.

Priscilla S. Lewis, wife of Evan Lewis, b. 11, 10, 1815; d. 4,  
23, 1879.

Rebecca C. Lewis, b. 4, 26, 1848; d. 7, 11, 1889.



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- Rachel L. Lewis, wife of Lewis Lewis, b. 12, 9, 1821; d. 3, 21, 1903.  
Lewis Lewis, b. 8, 9, 1813; d. 12, 7, 1878.  
Nathaniel Longmire, d. 12, 12, 1831; 48 years.  
Elizabeth Longmire, wife of Nathaniel Longmire, d. 11, 24, 1826; 47 years.  
Henry E. Longenecker, b. 8, 20, 1840; d. 8, 31, 1899.  
Mary Longenecker, wife of Henry E. Longenecker, b. 5, 17, 1836; d. 9, 4, 1896.  
John J. Longenecker, b. 9, 24, 1873; d. 5, 11, 1904.  
Harry E. Longenecker, b. 10, 11, 1870; d. 10, 10, 1882.  
Paul Longenecker, b. 3, 7, 1878, d. 10, 10, 1882.  
Eliza J. Lobb, wife of C. A. Lobb, b. 2, 22, 1844; d. 5, 15, 1885.  
Samuel Luchs, d. 4, 5, 1905.  
Elizabeth Lyle, wife of John Lyle, daughter of Francis and Elizabeth Wayne, d. 1, 18, 1791; 52y. 7m.  
John Lyle, d. 11, 1, 1815; 87th year.  
John Lyle, d. 4, 23, 1835; 62d year.  
Jane Lyle, d. 9, 3, 1835; 62 years.  
John W. Lyle, d. 9, 23, 1863; 68th year.  
Benjamin R. Lyle, d. 11, 25, 1837; 25y. 1m.  
Walter Lyle, d. 2, 25, 1823; 22d year.  
Francis Lyle, d. 11, 4, 1834; 74y. 11m. 22d.  
Sarah Lyle, d. 2, 1, 1818; 42d year.

## M.

- Charles Moore, d. 2, 4, 1756 (a native of England).  
Sarah Mather, d. 3, 3, 1790; aged 50 years.  
I. Howell Maris, d. 9, 8, 1891; 79 years.  
Hanna Emma Maris, daughter of Howell and Mary A. Maris, b. 3, 18, 1863; d. 5, 21, 1878.  
Morris Mattson, d. 6, 5, 1776; 60th year.  
Mary Mattson, wife of Morris Mattson; d. 12, 18, 1759; 41st year.

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- Anna Mary Maris, d. 3, 8, 1851; 1y. 7m.  
Robert Mather, d. 8, 7, 1818; 75th year.  
Susannah Mather, consort of Robert Mather, d. 6, 2, 1837;  
70th year.  
Robert Mather, Jr., d. 3, 21, 1822; 20y. 6m. 23d.  
Robert Mather, b. 7, 3, 1841; d. 7, 1, 1901.  
John H. Maris, son of John and Mary A. Maris, d. 11, 25,  
1846; 10m. 24d.  
Isaac H. Maris, d. 12, 4, 1849; 2y. 3m. ✓  
John Mather, b. 8, 6, 1792; d. 2, 26, 1880.  
Mary Ann Mather, wife of John Mather, d. 11, 8, 1864; 59th  
year.  
Ellen V. Mather, daughter of John and Mary Ann Mather,  
d. 11, 13, 1862; 26th year.  
Mary Emma Mather, daughter of John and Mary Ann  
Mather, d. 8, 18, 1850; 4y. 9m.  
Elizabeth K. Mather, daughter of John and Mary Ann  
Mather, d. 7, 30, 1850; 1y. 9m.  
Elizabeth Mather, d. 7, 13, 1848; 70th year.  
Ann Elizabeth Mather, daughter of John and Mary Ann  
Mather, d. 9, 25, 1843, 5 months.  
Susan Ann Mather, daughter of John and Mary Ann Mather,  
d. 4, 21, 1833; 1y. 21d.  
Samuel Fulton Mather, son of Thomas and Hannah Ann  
Mather, b. 5, 6, 1871; d. 1, 16, 1893.  
Charles D. Manley, b. 12, 19, 1805; d. 12, 19, 1880.  
Margaretta W. Manley, b. 11, 1812; d. 3, 1891.  
Catharine Mitchell, b. 3, 8, 1830; d. 9, 17, 1886.  
John M. Moore, b. 2, 26, 1781; d. 3, 18, 1865.  
Elizabeth Moore, wife of John M. Moore, b. 5, 25, 1790;  
d. 6, 23, 1861.  
Maggie B. Moore, daughter of John M. and Elizabeth Moore,  
b. 12, 5, 1830; d. 8, 31, 1867.  
Mary Moore, daughter of John M. and Elizabeth Moore,  
b. 8, 16, 1812; d. 6, 25, 1891.

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- J. Hunter Moore, b. 4, 22, 1826; d. 5, 16, 1902.  
Elizabeth Ann Morris daughter of Mark and Susanna I. Morris, d. 10, 19, 1838; 1y. 3m. 27d.  
James Morris, Jr., d. 10, 21, 1820; 41y. 4m. 13d.  
Anna Mary Morris, daughter of Jonathan T. and Elizabeth W. Morris, d. 3, 19, 1849; 5y. 11m. 14d.  
Jonathan T. Morris, b. 1, 25, 1805; d. 6, 10, 1888.  
Elizabeth W. Morris, b. 9, 22, 1807; d. 12, 30, 1891.  
Elizabeth Moore, wife of Charles Moore, d. 1789; 96 years.  
William Moore, son of Charles and Elizabeth Moore, b. 1, 1, 1739; d. 9, 1768.  
Alexander H. Moore, son of Philip and Mary Moore, d. 9, 8, 1807; 2y. 7m. 17d.  
Charles Moore, b. 2, 11, 1810; d. 8, 10, 1815.  
Hannah Moore, b. 2, 9, 1822; d. 11, 12, 1825.  
Rebecca Ann Moore, d. 9, 5, 1858; 13y. 11m. 3d.  
Samuel M. Moore, d. 1, 23, 1871; 30 years.  
Johnson Moore, d. 4, 10, 1882; 27 years.  
Hannah H. Moore, d. 1, 8, 1862; 40 years.  
Mary Moore, relict of Phillip Moore, and former widow of Hugh Jones, d. 8, 20, 1820; 63y. 2m.  
Elisha Moore, d. 9, 18, 1858; 83d year.  
Isaac Major, b. 5, 1, 1814; d. 9, 24, 1885.  
Letitia Major, wife of Isaac Major, b. 6, 24, 1817; d. 10, 31, 1869.  
Robert Major, d. 4, 23, 1838; 68 years.  
Sarah Major, wife of Robert Major, d. 4, 23, 1856; 77 years.  
Abraham Jones Major, d. 12, 4, 1830; 29 years.  
Elizabeth Major, b. 1800; d. 1890.  
Marion, b. 11, 6, 1841; d. 3, 29, 1877.  
Samuel Macke, Jr., d. 4, 28, 1760; 28 years.  
Sarah J. Matlack, wife of Dr. Isaiah Matlack, d. 1, 8, 1904; 90th year.  
Rebecca Matlack, relict of White Matlack, and daughter of John and Ann Hunter, b. 9, 3, 1775; d. 2, 5, 1845.

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- Sgt. Moses Mayhew, Co. D, 45th U. S. C. T.  
Comdr. H. DeHaven Manley, U. S. N., b. 12, 20, 1839; d. 11, 29, 1893.
- Edward James Mathews, b. 5, 25, 1836; d. 12, 7, 1901.
- Amanda Knox Mathews, wife of Edward James Mathews,  
b. 5, 22, 1841; d. 3, 24, 1903.
- Benjamin Manley, d. 7, 28, 1830; 63 years.
- Edith Manley, wife of Benj. Manley, d. 4, 22, 1844; 72 years.
- Emily Lewis Major, wife of Abraham J. Major; d. 8, 22, 1885.
- Mary Moore, wife of Elisha Moore, d. 2, 18, 1862; 81 years.
- H. Jones Moore, b. 2, 7, 1824; d. 9, 11, 1896.
- Catherine A. Moore, wife of William Moore, b. 4, 5, 1822;  
d. 5, 18, 1866.
- William Moore, b. 2, 27, 1815; d. 9, 14, 1888.
- John Thomas Moore, son of William and Catherine Moore,  
b. 8, 27, 1848; d. 10, 25, 1887.
- Wm. Moore, Esq., d. 5, 30, 1783; 84 years. [See epitaph  
appended.]
- Williamina Moore, wife of William Moore, d. 12, 6, 1784;  
80th year.
- Levis Moore, b. 6, 28, 1812; d. 6, 20, 1844.
- Philip Moore, b. 2, 27, 1808; d. 12, 22, 1891.
- Hannah H. Moore, b. 10, 8, 1815; d. 12, 18, 1891.
- John M. Moore b. 2, 9, 1844; d. 7, 24, 1886.
- Mary Ann McAfee, wife of Davis McAfee, b. 1, 17, 1816;  
d. 2, 1, 1905.
- Davis McAfee, d. 12, 21, 1891; 81st year.
- Llewellyn McAfee, son of Davis and Mary Ann McAfee,  
d. 7, 31, 1848; 1 year.
- Joshua S. McAfee, d. 5, 11, 1867; 58th year.
- H. Maria Gilbert McAtee, wife of Jackson McAtee, d. 7, 2,  
1888.
- Frank H. Macpherson, son of John C. and Nettie R. Mac-  
pherson, d. 7, 30, 1892; 14 days.
- Elizabeth J. Macpherson, b. 5, 22, 1828; d. 3, 9, 1903.

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- Campbell Macpherson, b. 2, 22, 1827; d. 9, 7, 1878.  
Elizabeth Howard McAfee, wife of Samuel McAfee, b. 6, 20, 1801; d. 10, 9, 1828.  
Sarah McAfee, wife of John McAfee, d. 8, 13, 1848; 65 years.  
John McAfee, d. 5, 23, 1852; 70y. 7m. 22d.  
Jane McAfee, b. 1, 17, 1813; d. 2, 23, 1891.  
Sarah J. McAfee, wife of William McAfee, d. 11, 15, 1902; 54 years.  
Jane McDermott, wife of Abner McDermott, d. 6, 10, 1853; 75y. 6m.  
Griffith McDermott, d. 10, 15, 1847; 47y. 10m. 3d.  
Charles Jackson McClary, son of William and Esther Jane McClary, b. 1, 8, 1846; d. 12, 28, 1899.  
Esther Jane Jackson McClary, wife of William McClary, b. 2, 27, 1819; d. 10, 5, 1889.  
William McDermott, d. 9, 10, 1854; 34 years.  
Abner L. McDermott, d. 6, 11, 1847; 26y. 7m. 3d.  
William McClary, b. 5, 25, 1814; d. 1, 15, 1902.  
Hannah McClees, d. 4, 26, 1865; 89 years.  
Julianna McFee, wife of John McFee, Jr., d. 9, 14, 1850; 45th year.  
Eliz. McGilton.  
Rebecca McKinley, d. 8, 11, 1880; 82d year.  
Emory McMichael, son of Emory and Ellen McMichael, b. 6, 8, 1901; d. 9, 20, 1904.

## N.

- Comstock Newcomb, b. 1, 31, 1895; d. 8, 16, 1901.  
George W. Nicolls, son of James and Martha Nicolls, d. 12, 29, 1823; 5y. 2m. 5d.  
Isaac Norton, d. 2, 3, 1851; 80th year.  
Elizabeth Norton, wife of Isaac Norton, d. 10, 19, 1842; 68th year.  
John Norton, son of Isaac and Elizabeth Norton, d. 5, 27, 1812; 9y. 4m.

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Thomas Nuzum, d. 8, 11, 1866; 77th year.

Sarah Nuzum, wife of Thomas Nuzum, d. 3, 10, 1858; 73d year.

Margaret Nuzum, b. 8, 5, 1843; d. 3, 16, 1867.

Thomas Nuzum, b. 6, 20, 1840; d. 1, 24, 1881.

Martha Nuzum, b. 2, 29, 1804; d. 11, 8, 1885.

William Nuzum, d. 9, 24, 1866; 72 years.

## O.

Richardson B. Okie [physician], 1849-1904.

Charles Gurney Okie, son of Richardson B. and Mary G. Okie, b. 3, 21, 1886; d. 7, 29, 1886.

Christine Graham Okie, daughter of Richardson B. and Mary G. Okie, b. 10, 16, 1888; d. 7, 28, 1889.

Honaria Owen, wife of John Owen, d. 2, 3, 1870; 86y. 4m. 14d.

John Owen, d. 12, 14, 1865; 78y. 4m. 14d.

Isaac Owens, d. 11, 6, 1814; 28y, 9m. 8d.

Catharine Owen, wife of John Owen, d. 10, 9, 1820; 33 years.

## P.

Florence Oglesby Paul, wife of Frank W. Paul, b. 2, 25, 1850; d. 3, 20, 1899.

Josephine E. Parke, wife of William A. Parke, d. 12, 24, 1871; 39 years.

William A. Parke, b. 3, 26, 1830; d. 12, 27, 1903.

Brinton J. Parke, d. 3, 23, 1895. [Col. U. S. A., Penna. Vol.]

John Fleming Parke, b. 5, 4, 1802; d. 10, 4, 1861.

Eliza Siter Parke, wife of John F. Parke, b. 12, 19, 1802; d. 1, 14, 1891.

Dr. John Siter Parke, b. 10, 1, 1828; d. 10, 29, 1885.

Mary E. Parke, b. 9, 25, 1837; d. 10, 10, 1895.

Alvin A. Parker, b. 3, 17, 1847; d. 10, 31, 1896.

Frederick A. Packard, b. 11, 17, 1862; d. 11, 1, 1902.

Elizabeth Wood Packard, b. 5, 2, 1835; d. 3, 11, 1897.

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- Moses Paxson, b. 1830; d. 1905.  
Eliza S. Parke, daughter of William and Josephine E. Parke,  
d. 3, 21, 1861; 6 weeks.  
Frank T. Parke, son of William and Josephine E. Parke, d. 9,  
5, 1867; 3 weeks.  
Margaret Penrose, d. 4, 3, 1801; 60 years.  
Christian Peterman, d. 1, 11, 1819; 84th year.  
Ann Peterman, widow of Christian Peterman, d. 6, 8, 1827;  
83y. 1m. 6d.  
Edward Pearce, d. 3, 6, 1777; 75 years.  
Frances Pearce, wife of Edward Pearce, d. 3, 25, 1783;  
76 years.  
Emily Pleasants, wife of Dr. Henry Pleasants, b. 1817; d.  
1883.  
Emily [S.] Pleasants, daughter of Henry and Emily Pleasants,  
d. 5, 2, 1868.  
Sarah Pleasants, d. 6, 23, 1856.  
Anna S. Pleasants, wife of Dr. Henry Pleasants, b. 1, 14,  
1832; d. 12, 14, 1898.  
Dr. Henry Pleasants, d. 1, 11, 1890; 79th year.  
James Pleasants, d. 9, 5, 1874; 64 years.  
Almea Augusta Place, daughter of Elija and Catharine Place,  
d. 2, 1, 1859; 4m. 20d.  
Herbert Wilmot Place, son of Elija and Catharine Place,  
d. 10, 3, 1854; 3y. 1m. 5d.  
Charles Henry Place, son of Elija and Catharine Place, d. 9,  
27, 1854; 7y. 4m. 21d.  
Elwood Brooke Place, son of Elija and Catharine Place,  
d. 7, 21, 1850; 2m. 18d.  
Hannah L. Potter, wife of John M. Potter, d. 7, 4, 1890;  
50 years.  
Christine Graham Poulson, wife of Charles A. Poulson, Jr.,  
b. 4, 13, 1818; d. 8, 14, 1903.  
Emma V. Powell, d. 1894.  
Atlee Potter, b. 6, 18, 1792; d. 3, 10, 1860.

Ann Ivester Potter, wife of Atlee Potter, b. 4, 26, 1797; d. 3, 29, 1876.

Caleb S. Porteus, son of James and Jane Porteus, d. 5, 19, 1850; 21y. 1m.

William L. Porteus, son of James and Jane Porteus, d. 4, 23, 1852; 27y. 10m. 23d.

James Porteus, b. 2, 4, 1797; d. 4, 16, 1872.

Rachel Porter, daughter of James and Elizabeth Porter, and niece of Francis and Sarah Lyle, d. 4, 7, 1836; 21y. 8m. 27d.

James Prise, d. 9, 21, 1735.

Susanna Prise, d. April, 1733, aged 70 [partly illegible].

## Q.

Abraham Jones Quin, son of John and Susannah Quin, d. 9, 4, 1823; 29y. 4m. 15d.

Susan Quin, d. 8, 1, 1827; 66y. 5m. 22d.

## R.

Anna Eliza Ramey, wife of Lawrence Ramey, and daughter of G. and E. Stacker, d. 7, 10, 1847; 26y. 9m. 15d.

Lawrence Ramey, b. 9, 23, 1818; d. 3, 6, 1895.

Hannah E. Ramey, daughter of Lawrence and Anna E. Ramey, d. 8, 6, 1864; 19y. 9m.

Margaret Read, wife of Thomas Read, d. 5, 10, 1818; 92y. 4m.

Thomas Read, d. 2, 26, 1804; 78 years.

James Read, d. 1834; 77th year.

John Read, d. 4, 14, 1819; 66th year.

Eliza Read, d. 12, 20, 1867; 78 years.

Margaret Renwick, wife of Ebenezer Renwick, d. 3, 19, 1851; 57 years.

Frances Howard Reed, b. 9, 21, 1899; d. 10, 16, 1899.

Adele L. Reed, d. 12, 26, 1884.

James Reed, d. 12, 27, 1868.

John Reed, Lieut. U. S. N. Vol., d. 6, 27, 1889.

Henry C. Reed, d. 6, 24, 1867.



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- Elizabeth L. Reed, d. 1, 18, 1881.  
Samuel Roberts, d. 6, 11, 1872; 84th year.  
Mary Roberts, wife of Samuel Roberts, b. 1, 17, 1791; d. 2, 23, 1861.  
Thomas Roberts, son of Samuel and Mary Roberts, d. 12, 9, 1852; 24th year.  
Lydia Roberts, daughter of Samuel and Mary Roberts, d. 10, 7, 1855; 29th year.  
Samuel Roberts, son of Samuel and Mary Roberts, d. 6, 25, 1864; 28y. 7m. 14d.  
Margaret N. Rogers, d. 8, 19, 1895; 76th year.  
Edwin Roberts.  
Eugene Roberts.  
John Roberts, d. 12, 29, 1790; 53 years.  
James Robertson, b. 10, 22, 1840; d. 3, 26, 1897.  
Emma D. Robertson, wife of James Robertson, b. 10, 12, 1851; d. 2, 26, 1891.  
Joseph Rowland, d. 11, 14, 1815; 70 years.

## S.

- Winthrop Sargent, b. 1, 20, 1792; d. 7, 12, 1874.  
Emily Sargent, wife of Winthrop Sargent, b. 8, 10, 1792; d. 4, 3, 1871.  
Sargent, infant daughter of Dr. G. P. and C. B. Sargent, d. 1865.  
Catharine Scott, d. 5, 14, 1835; 77y. 5m.  
Annie Nesbitt Scott, wife of John Scott, d. 1, 10, 1902; 65 years.  
Jane Elizabeth Armstrong Sellers, wife of William Henry Sellers, d. 9, 5, 1901.  
Deborah Sheaff, d. 4, 6, 1858; 76y. 8m. 20d.  
Mary Sheaff, wife of Philip Sheaff, Sr., d. 1, 31, 1829; 94th year.  
Philip Sheaff, Sr., d. 8, 2, 1829; 88y. 25d.  
Rachel Sharp, daughter of Joseph W. and Sidney S. Sharp, b. 5, 16, 1870; d. 2, 12, 1874.

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- Edward N. Sharp, son of Oliver P. and Mary J. Sharp, b. 5, 13, 1868; d. 3, 26, 1891.
- Oliver P. Sharp, b. 1, 2, 1837; d. 2, 8, 1904.
- Ann Shurlick, d. 9, 15, 1815; 59 years.
- Thomas Sharp, d. 9, 25, 1827; 57 years.
- William Sloane, b. 5, 20, 1794; d. 1, 22, 1851.
- Sidney Sloane, wife of William Sloane, b. 6, 25, 1790; d. 5, 26, 1862.
- Ann Smith, formerly wife of Nathaniel Glascoe, d. 10, 10, 1805; 70 years.
- John Smiley, d. 4, 11, 1851; 36y. 5d.
- Margaret Siter, wife of Adam Siter, d. 9, 13, 1841; 42y. 3m. 6d.
- William Siter, d. 6, 21, 1850; 65th year.
- Elizabeth Siter, wife of William Siter, d. 11, 28, 1811; 22y. 4m. 18d.
- Charles Smith, d. 2, 24, 1869; 71 years.
- Ann Smith, d. 4, 6, 1885; 87 years.
- Leah Smith, d. 10, 3, 1871; 19th year.
- Celina T. Smith, wife of Edwin Smith, d. 12, 25, 1891; 63d year.
- John Ernest Smith, b. 5, 15, 1883; d. 5, 25, 1903.
- Catharine Smith, native of Germany, d. 10, 26, 1844; 87 years.
- William Riegert Smith, b. 1831; d. 1893.
- Juliet Campbell Smith, daughter of William R. and Elizabeth L. Smith, b. 1864, d. 1899.
- Adelaide L. Smith, b. 4, 2, 1841; d. 8, 23, 1895.
- Eliza Snyder, d. 11, 31, 1816; 5y. 9m.
- John Sturgis, d. 2, 11, 1770; 72 years.
- Mary Sturgis, wife of John Sturgis, d. 1, 17, 1772; 80 years.
- Ellen J. Stacker, wife of George J. Stacker, b. 4, 11, 1798; d. 7, 6, 1869.
- George J. Stacker, b. 3, 29, 1787; d. 7, 1, 1865.
- Mary J. Steele, wife of Dillwyn L. Steele, b. 6, 6, 1838; d. 1, 26, 1902.
- Charles Matthew Stacker, son of John and Mary Stacker, b. 6, 5, 1855; d. 3, 21, 1856.

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Lizzie B. Steele, daughter of William and Mary Steele, 5y.  
8m. 26d.

Abbie Steele, child of William and Mary Steele, 10y. 9m.  
24d.

## T.

James Taylor, b. in England; d. 12, 1871.

Anna Catherina Tanger, mother of Mary Sheaff, b. 4, 29,  
1708; d. 11, 27, 1797.

Benjamin Taylor, d. 4, 21, 1843; 34th year.

John Taylor, d. 8, 15, 1829; 14y. 9m. 10d.

Jane Taylor, wife of John Taylor, d. 5, 20, 1843; 71st year.

John Taylor, d. 12, 30, 1853; 78y. 3m. 13d.

Sarah Taylor, d. 11, 29, 1845; 64y. 1m. 12d.

Margaret Taylor, b. 1, 25, 1807; d. 4, 12, 1889.

Jeremiah Taylor, b. 11, 10, 1797; d. 9, 23, 1870.

Ben. F. Taylor, b. 8, 25, 1842; killed at Antietam, 9, 17, 1862.

Charles Taylor, b. 12, 12, 1836; d. 7, 20, 1879.

John Taylor, d. 2, 2, 1875; 78 years.

Eliza M. Thomas, wife of William Thomas, b. 3, 16, 1791;  
d. 1, 15, 1879.

Beatrice Richard Tees, wife of Ambler Tees, Jr., b. 9, 14,  
1864; d. 7, 3, 1904.

Slater G. Taylor, b. 11, 25, 1810; d. 8, 8, 1884.

Hannah Taylor, d. 12, 27, 1881; 63 years.

Lawrence Avery Thomas, son of Charles Monroe and Marion  
Elmslie Thomas, b. 2, 6, 1886, d. 4, 12, 1893.

Uriah Thomas, d. 2, 6, 1828; 62 years.

John Thomas, b. 5, 30, 1755; d. 11, 18, 1850.

Hannah R. Thomas, d. 11, 26, 1811; 36th year.

Amos Thomas, d. 10, 23, 1811; 12th year.

Hannah E. W. Trout, b. 1, 30, 1843, d. 1, 1, 1846. Isaac B. I.  
Trout, b. 1, 30, 1845; d. 1, 2, 1846; children of Isaac and  
Sarah Trout.

Caroline L. Tredell, b. 1833; d. 1900.

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John Pawling Twaddell, b. 4, 17, 1833; d. 4, 29, 1904.

## V.

John K. Valentine, d. 1, 16, 1898.

Samuel S. Veacock, son of Samuel S. and Agnes W. Veacock, d. 5, 24, 1867; 29th year.

Samuel S. Veacock, d. 4, 23, 1848; 45 years.

James Roberts Veacock, son of Samuel S. and Agnes W. Veacock, d. 9, 9, 1847; 2y. 3m.

Jane Veacock, d. 10, 9, 1843; 10 weeks.

Agnes Wayne Veacock, widow, d. 1884 [unmarked].

Elizabeth Vodges, daughter of Aaron and Ann Vodges, d. 7, 3, 1811; 5 months.

Anthony Wayne Vodges, son of Aaron and Ann Vodges, d. 6, 18, 1816; 18m.

Ann Vogdes, wife of Aaron Vodges, b. 6, 1, 1788; d. 7, 11, 1826.

Ann H. Vodges, daughter of Aaron and Ann Vodges, b. 7, 21, 1808; d. 8, 7, 1826.

M. T. V.

Aaron Vodges, d. 11, 21, 1836; 56y. 5m. 18d.

Mary Thomas Vodges, daughter of Aaron and Ann Vodges, d. 12, 21, 1828; 6y. 5m. 24d.

## W.

Anna Sophia Wager, d. 1, 25, 1848; 60y. 6m.

Evan Watkin, d. 10, 23, 1803; 72d year.

Sarah Watkin, widow of Evan Watkin, d. 9, 27, 1823; 76th year.

Mary Watkin, daughter of Robert and Catharine Watkin, d. 10, 10, 1826; 18 months.

Hannah Wager, d. 9, 4, 1835; 20y. 4m. 12d.

Mary Watkin, wife of Robert Watkin, d. 9, 11, 1819; 40y. 10m. 28d.

Robert Watkin, d. 3, 10, 1829; 50y. 7d.

- William Watkin, son of Robert and Catharine Watkin; d. 7, 30, 1834; 7y. 4m. 18d.  
Pleasant B. Watson, b. 9, 4, 1836; d. 8, 3, 1889.  
Eugenia R. Watson, b. 5, 29, 1846; d. 12, 11, 1889.  
George Weed, d. 8, 24, 1822; 54y. 18d.  
Elizabeth Weed, wife of George Weed, d. 1, 24, 1825; 52y. 39d.  
Eugene Penrose Whiteside, son of Major and Martha Whiteside, d. 3, 26, 1857; 11th year.  
Major Whiteside, d. 4, 9, 1881; 65 years.  
Martha Whiteside, wife of Major Whiteside, d. 4, 13, 1898.  
Mary Whiteside, wife of Stephen Whiteside, d. 9, 10, 1849; 65th year.  
Catharine Whiteside, daughter of Stephen and Mary Whiteside, d. 11, 17, 1851; 25th year.  
Mary Wetherill, daughter of Daniel and Mary Kinzie, d. 3, 20, 1881.  
Edward B. Wetherill, b. 11, 20, 1809; d. 9, 28, 1890.  
Katie Wertz, daughter of Amaziah and Elmira Wertz, d. 9, 5, 1860; 7y. 5m.  
Elmira Wertz, wife of Amaziah Wertz, b. 1, 29, 1832; d. 2, 16, 1891.  
Amaziah Wertz, b. 12, 10, 1826; d. 11, 20, 1892.  
John Evers Webster, 74th Regt. Pa. Volunteers, b. 3, 10, 1823; d. 6, 21, 1864, at Baton Rouge, La.  
Hannah Ann Webster, b. 2, 10, 1823; d. 9, 28, 1904.  
Catharine Frost Webster, wife of Wm. Henry Webster, b. 10, 5, 1854; d. 10, 23, 1894.  
Hannah Wetherby, wife of Whitehead Wetherby, and daughter of Griffith and Ann James, d. 6, 25, 1818; 70 years.  
Whitehead Wetherby, Esq., d. 5, 19, 1820; 80th year.  
Mary Jane S. White, d. 3, 30, 1816; 16y. 6m. 16d.  
Margaret Williams, d. 1, 12, 1839; 67th year.  
John Williams, d. 9, 21, 1821; 57th year.  
Charles Williams, son of John and Margaret Williams, b. 11, 30, 1800; d. 4, 4, 1812.

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- Ann Williams, daughter of John and Margaret Williams, b. 9, 1798; d. 8, 25, 1800.
- Bessie A. Williams, b. 8, 23, 1839; d. 3, 28, 1901.
- Thomas L. Williamson, b. 8, 15, 1821; d. 3, 2, 1888.
- Mary C. Williams, d. 12, 12, 1891; 75 years.
- M. L. W. [stone fallen].
- Teddy Worrall, b. 2, 18, 1777; d. 3, 17, 1844.
- Sarah Worrall, b. 1, 20, 1784; d. 8, 4, 1868.
- Joanna Wood, relict of John Wood; d. 2, 15, 1876; 74y. 6m. 5d.
- John Wood, d. 7, 30, 1862; 69th year.
- Samuel Wood, son of John and Joanna Wood, d. 1, 17, 1854; 16y. 4m. 23d.
- Hannah Wood, daughter of John and Joanna Wood, d. 9, 10, 1853; 24y. 8m. 24d.
- John Wood, b. 6, 19, 1844; d. 12, 15, 1844.
- Catharine Wood, b. 6, 26, 1843; d. 1, 3, 1844.
- Phares Wood, b. 11, 15, 1847; d. 12, 17, 1847; 1m. 11d.
- Wood, infant daughter of Samuel and Mary Ann Wood, d. 1848.
- Thomas Henry Wood, son of John and Willy Ann Wood, d. 1, 27, 1852; 8m. 2d.
- Henry Eugene Wood, son of Samuel and Susan Wood, b. 7, 5, 1855; d. 8, 1, 1856.
- Richard Wayne, son of Isaac and Elizabeth Wayne, d. 9, 23, 1815; 5y. 10m. 4d.
- William Wayne, son of Isaac and Elizabeth Wayne, d. 9, 25, 1815; 8y. 2m. 20d.
- Sidney Wayne, daughter of Isaac and Elizabeth Wayne, d. 7, 13, 1817; 5y. 4m. 14d.
- Anthony Wayne, son of Isaac and Elizabeth Wayne, d. 7, 6, 1835; 31y. 5m. 4d.
- Isaac Wayne, only son of Maj. Gen. Anthony Wayne, d. 10, 25, 1852; 80 years.
- Elizabeth Wayne, wife of Isaac Wayne, d. 4, 17, 1852; 74 years.

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- Mary Valentine Wayne, b. 1859; d. 1894.  
Francis Wayne, d. 1, 31, 1763; 73 years.  
Elizabeth Wayne, wife of Francis Wayne, d. 8, 27, 1771; 79 years.  
Mary Wayne, consort of Maj. Gen. Anthony Wayne, d. 4, 18, 1793; 44 years.  
Maj. Gen. Anthony Wayne, d. 12, 15, 1796; 52 years; Commander-in-Chief of Army of U. S. [see epitaph appended].  
Anthony Wayne, d. 12, 2, 1739; 73 years.  
Wm. Wayne, son of Anthony Wayne, d. 4, 22, 1726; 18 years.  
Isaac Wayne, Esq., emigrated from Co. Wicklow, Ireland, to Pa., 1724; d. 11, 1774, 75 years.  
Anthony Wayne, d. 3, 14, 1755; 31 years.  
William Wayne, d. 11, 20, 1901. [Maj. Pa. Vol., U. S. A.]  
Hannah J. Wayne, wife of William Wayne, d. 8, 27, 1899.  
Jane Wills, relict of Michael Wills, d. 12, 25, 1804; 86th year.  
Eliza Wills, d. 8, 27, 1795; 18 months.  
John Williams, b. 7, 9, 1804; d. 11, 26, 1857.  
Elizabeth Williams, wife of John Williams, b. 11, 6, 1810; d. 11, 7, 1875.  
William J. Williams, b. 9, 20, 1832; d. 3, 9, 1901.  
John Wood, d. 10, 16, 1853; 26y. 7m. 27d.  
Mary J. Wood, daughter of Samuel and Mary Ann Wood, b. 7, 27, 1836; d. 9, 5, 1856.  
Elizabeth Wood, daughter of Samuel and Mary Ann Wood, d. 1, 6, 1854; 23y. 1m. 16d.  
Harriet Wood, daughter of Samuel and Mary Ann Wood, d. 2, 2, 1852; 19 years.  
Anna E. Wolfe, b. 3, 1, 1859; d. 3, 22, 1906.  
Oliver Wolfe, b. 9, 20, 1855; d. 7, 25, 1890.  
Thomas Stewart Wood, son of Thomas Stewart and Anna L. Wood, b. 1879; d. 1883.  
Francesca Paūla Evelyn Wood, b. 1885; d. 1901.  
Margaret H. Wood, b. 1854; d. 1901.

Sallie M. Worrell, wife of Isaac L. Worrell, b. 2, 20, 1867;  
d. 2, 4, 1890.  
Rachel Worell, d. 1, 16, 1862; 78 years.

INSCRIPTIONS ON THE WAYNE MONUMENT.

North front.

Major General Anthony Wayne was born at Waynesborough, in Chester County, State of Pennsylvania, A. D. 1745. After a life of honor and usefulness he died in December, 1796, at a military post on the shores of Lake Erie, Commander-in-Chief of the Army of the United States.

His military achievements are consecrated in the history of his country and in the hearts of his countrymen. His remains are here deposited.

South front.

In honor of the distinguished military services of Major General Anthony Wayne and as an affectionate tribute of respect to his memory, this stone was erected by his companions in arms, the Pennsylvania State Society of the Cincinnati, July 4th, A. D. 1809, thirty-fourth anniversary of the Independence of the United States. An event which constitutes the most appropriate eulogium of an American soldier and patriot.

EPITAPH OF JUDGE WILLIAM MOORE AND HIS WIFE, SAID TO  
HAVE BEEN WRITTEN BY HIS DESCENDANT, DR.  
PHINEAS BOND; COPIED 8, 24, 1850:

To the memory of

William Moore, Esquire, of Moore Hall, in the County of Chester, and of Williamina, his wife. He departed this life on the 30th day of May, 1783, aged 84 years. She died on the 6th day of December, 1784, in the 80th year of her age.

This venerable pair lived together in perfect love and unremitted harmony and confidence for the long period of 63 years dispensing the best duties of life in ardent and un-



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remitted zeal, revered by their children, beloved by their friends and respected by the community in which they passed their lengthened days.

Benevolence and urbanity beamed on all who entered their hospitable mansion. They administered comfort to the poor and to the afflicted encouraging modest merit and protecting humble modesty though covered with rags.

He presided in the Common Pleas, Quarter Sessions and Orphans Court in this County for a great length of time. As a Judge and magistrate he was indefatigable in executing the solemn charges of these important stations, acquitting himself with integrity, impartiality and dignity. He was a tender father a true friend an indulgent master. She was one of the brightest patterns of excelling nature, possessing a highly cultivated understanding. She was mild considerate kind and good. She was eminently distinguished by her amiable disposition and unassuming manner. With calmness but with resolution she bore the heaviest afflictions severest trials of this uncertain world and evinced her firm reliance upon a state of happiness beyond the grave:

“That state celestial where no storm assails,  
No ills approach, there bliss alone prevails.”

## EXTRACTS FROM THE PRIVATE JOURNAL

KEPT BY REV. SAMUEL C. BRINCKLÉ DURING HIS  
RECTORSHIP AT RADNOR CHURCH AND  
ST. PETER'S CHURCH IN CHESTER VALLEY,  
SO FAR AS SAME REFERS TO  
THE TWO CHURCHES.

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[N. B.—References herein to “Valley” and “Radnor” evidently refer respectively to St. Peter’s Church in the Great Valley, Chester County, Pa., and to St. David’s Church, Radnor, Delaware County, Pa.]

[Diary opens] Jan. 1, 1822. Preaching at Radnor every other Sunday.

June 30, 1823. Received a letter from H. Meyers on the part of the congregation of [St. John’s Church] Concord [in Delaware County, Pa.] soliciting me again to take charge of the church.

Dec. 25, 1823. Valley. Administered Communion for the first time to six persons.

April 1, 1824. Went to live at Radnor.

May 26, 1825. Wrote a letter to Wilford Hall, organ builder, of Philadelphia, in answer to one from him stating that some one had called at his shop respecting an organ for my church. The circumstance was singular, as no one to my knowledge has been on such business. There must have been some mistake.

[Sep., 1825, records Judge Ralston’s death and the appointment of his successor, in the Vestry at Great Valley.]

March 27, 1826. Meeting of the congregation to elect Ves-

try and Wardens at Radnor. J. Hunter and G. Wilson delegates to the Convention. \* \* \* Rec'd 2.50 from J. Hunter for a book of records for Radnor paid for by me July, 1819.

May 28th, 1826. Heard Bible Class in the Valley for the first time.

June 25th, 1826. Valley, morning—Matt. VI, 33. Same in aft. at Radnor. Heard the Bible Class at the Valley. Got 4 subscribers towards repairing the church at 40 dolls. each. 160 dolls. Thus there are six names amounting to 260.

July 23d, 1826. Valley A. M. Heb. IX, 28. Radnor in the afternoon. Instead of preaching heard the Bible Class for the first time. First recitation only four persons.

Oct. 9th, 1826, elected delegates (Radnor) to a special Convention [of P. E. Church] J. Hunter, G. Wilson, J. Horton.

May 6, 1827. Lent my horse to Messrs. Hunter & Horton to go to Harrisburg.

May 8th, 1827. Convention opened at Harrisburg.

June 21, 1827, received a letter from [Rev.] J. C. Clay on the subject of an exchange 3d Sunday in July.

July 22d, 1827. Gave notice to-day of a meeting of the committee for repairing the Valley Church, next Friday.

Sept. 14th, 1827. Signed the remonstrance against the consecration of Mr. Onderdonk.

January 6th, 1828. They had their first meeting at the Valley on Saturday last [Jan. 5th] at which a committee was appointed to procure a site—Col. P. and Mr. Smith.

Feb. 2, 1828. Old Mrs. Sheaff buried in the morning at Radnor. Funeral very large. Preached from I Corinthians III, 11.

Mar. 9th, 1828. Dr. Onderdonk payed his first visitation. Mr. Kemper with him. Came out from the City in the morning. Preached at Radnor in A. M. Prov. IV, 18-19. Dined at Mr. Wayne's and stayed all night. I returned home in the evening.

May 1st, 1828. Corner-stone of St. Paul's Church [West Whiteland, Chester Co.] laid in the Valley. Mr. Morgan and myself present. Col. Pearce laid it. Day rather dull looking. Returned home in the evening.

2d May [1828] sent a notice to the Recorder, of the laying of the corner-stone.

23d May, 1828. St. Paul's Church, West Whiteland, admitted to the Convention, and the delegate took his seat.

June 2d, 1828. Formed a Tract Society at Radnor. Ditto in the Valley—the last 47; the other about 35 members.

Aug. 3d, gave notice of the meeting of our Association, 19th, 20th, 21st, 22d.

Aug. 19th [1828]. Pleasant meeting of our Association. Messrs. Morgan & Coit came in the evening. Service at my house at night. Prayer meeting.

[Aug.] 20th [1828]. Messrs. Wilmer and Henderson came out early in the morning also Mr. Bedell—Mr. Douglass met us at the church [Radnor]. Two services. Messrs. Wilmer and Coit preached, Mr. Bedell exhorted—an intermission of half an hour between them. Many out. Day very fine. Messrs. W. and H. returned to the city in the evening; Mr. B. stayed all night with me, and Mr. D. at Mr. Siter's, where he had prayer meeting.

[Aug.] 21st [1828]. Valley. Service as at Radnor. Good congregation.

Aug. 22d, 1828. School house. Mr. Douglass and Mr. C. preached. Mr. M. exhorted.

Sep. 15th [1828]. Delightful time. \* \* \* Everything has seemed to favor our Association. Should have mentioned that our Association is called the "Latimer" Association. Mr. Bull's is called the "Cranmer."

Feb. 7th, 1829. Got Pennypacker's wagon to take out the font presented by Mr. Bush (?) and Wm. — to St. Paul's West Whiteland. Cost of this part \$4.80.

April 17, 1829. Good Friday observed as a day of fasting and prayer in this Diocese.

Ap. 20 [1829]. Vestry meeting at Radnor. Jesse Brooke elected in place of his father. Mr. Hunter made a donation of \$200 to Radnor Church—a debt they owe him for monies advanced.

May 28th, 1829. St. Paul's West Whiteland consecrated. Present, Bp. White, Mr. Kemper, Mr. Bull, Mr. Morgan and myself. Sermon by Mr. Bull. Fair day, but excessively warm. \* \* \* Mr. Morgan takes charge of it—to give one-fourth of his time to it. Preaches his 1st sermon on Sunday next.

Sep. 1, 1829. Warm. Our Association met. Those from the city did not come until this morn. Attended at Radnor Messrs. Bedell, Smith, Wilmer, Allen, Tyng, Clapp, Steen, Douglass, Morgan, Clemson. 10. Mr. Smith preached at the morning service, Bedell and Clemson exhorted. P. M., Mr. Tyng, Steen, Douglass, Wilmer and Clapp exhorted. Night services in three several places—Mr. Wayne's school house. Mrs. Siter's and Mrs. Thomas's.

23d Sep., 1829. Agitated with Mr. Wayne yesterday the alteration of the interior of Radnor Church, erection of a vestry room and the enlarging of the old vestry room for a sexton,—first serious conversation held with Geo. Wilson last week on the same subject. Same day spoke to Jesse Brooke. All approved.

18th Oct. [1829]. Dined at Mr. Wayne's. Presented by him with a little engraving of Radnor Church from "The Casket," a short account of which I furnished for that periodical.

April 12th, 1830. Vestry meeting at Radnor. Committee appointed to consider the expediency of putting an addition to the vestry room for a sexton, and for repairing the church and building a vestry room, etc. Com. Messrs. Wayne, Hunter, Horton, Norton, Wilson, Brooke.

## Appendix.

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April 23d, 1830. Rode over to Geo. Wilson and procured him to be responsible for \$100. He is to give \$20. His brother William \$20 and his sister Mary \$20. This week I have succeeded in securing for the alteration of Radnor Church, erection of a vestry room and enlargement of the school house for the residence of a sexton, \$400, in the following way. I am responsible for \$100; J. Hunter, \$100; Jacob Horton and Jesse Brooke together, \$100; Geo. Wilson, \$100. Intend getting one other responsible for a like sum.

[April] 24th [1830]. Called at Mr. Wayne's and obtained his responsibility for \$100, thus six persons stand responsible for \$500.

May 3d, 1830. Vestry meeting at Radnor, relative to building a sexton's house, and altering the church. Agreed to. Present, Messrs. Wayne, Hunter, Brooke, Jacob Horton, Mather. The two last named opposed all through. Mr. Horton appointed agent for contracts. Jesse Brooke and myself a committee of advice. Have reason to bless the Lord for prospering thus far in spite of opposition. J. Horton seemed to waiver in becoming responsible with Jesse Brooke for \$100. Mr. Hunter then told him he would join him for \$50 of it. Thus it stands.

May 4th [1830]. Called at Judge Jones's and obtained of him \$100 cash for repairing the church, same from Geo. Wilson. Thus I have on my paper 4 names (Wayne, Hunter, Jones, Wilson) at \$100 each, \$400.

[May] 6th [1830]. Called at Mr. Hunter's and paid over to him \$200 for repairing the church.

May 10th, 1830, Mr. W. Rumsey and myself attended at the church to see the survey. Sqr. J. Jones, surveyor on the part of the church, attended, together with all the committee. Beaumont did not come to the ground until an hour after the time and said he could not get a surveyor. Refused at first to show his deed, but finally consented to

allow Mr. Jones to take a copy of the courses and distances. Survey postponed until this day two weeks.

May 26th [1830]. Took dinner at Mr. Norton and in afternoon went with him to Radnor Church to get a draught of it.

June 25th [1830]. Attended at the church [Radnor] to-day, as one of the Committee of advice, to contract with workmen to do Radnor Church. Appointed as carpenter,—Erwin, who did the work at the Valley Church and also at Mr. Latta's. Mason, William M. Nuzum,—Plasterer,—Supplee: this carpenter we are to give 85 cents (and find him) per day. Plasterer, 1.00 per day. Mason, 50 cents per perch, and he find his tenders and board. Carpenter is to commence July 12th.

June 28th, 1830, St. Peter's, Great Valley. First we have been able to occupy the church since last summer. Not entirely finished yet.

June 29th [1830]. Letter from Mr. Wayne, on the subject of the dispute with Beaumont relative to the church lines. The letter contains a query whether the possessing right in our case would be admitted in the absence of monuments as valid plea against the deeds of Beaumont. [I have not here stated it in the precise words of Mr. W.] I forwarded this letter to Bp, Onderdonk to be shown to Mr. Binney, or Mr. Ingersoll, requesting their written answer.

[Sunday] July 4th, 1830. Valley A. M.—Hab. 2-3. Radnor P. M.—Prov. 14-32. Yocum's Company out in the P. M. at church [Radnor] unarmed, and without music, or even feathers in their caps. Adapted the sermon to the day. Took up a collection in aid of funds of Colonization Society—\$10.30.

July 15th [1830]. Carpenters commenced work at Radnor Church on Tuesday, 13th.

[July] 16th [1830]. Yesterday drove Mr. Norton to the church. Carpenters got the old pews up without injuring them. Some parts of the pulpit very much Decayed. Some entirely gone, though it has stood not more than 17 years.

[July] 17 [1830]. Assisted in clearing rubbish out of church [Radnor]. Carpenters took down gallery yesterday. None of them there to-day.

[July] 22 [1830]. Contracted with J. Burn to turn the banisters and newel posts for the pulpit and chancel. Banisters of bird's eye maple, Posts of cherry. Former, \$1.87½ per doz. Latter, .50 each.

[July] 23 [1830]. Neglected to mention that I had rec'd a letter on Saturday [21st] from Mr. Smith in relation to my taking charge of Grace Church and the "Recorder."

[July] 27th [1830]. Took the weights (a present from Mr. Bush) over to the church, 48 lbs. the two, and the pullies and rope (a present from my brother John).

[July] 31st [1830]. Association commenced at the new church [St. Paul's, West Whiteland] this day.

August 3d [1830]. Mr. Thomas hauled sand at the church yesterday with an ox cart. Jesse Brooke hauled stone one day last week.

Aug. 5th [1830]. Mr. Hunter's cart and oxen at the church to-day, hauling sand.

Aug. 18th [1830]. Mr. Haman [Hayman] made us a present at Radnor church of a couple of mahogany planks for chancel and stair railing, cost \$8.75.

Sep. 1st, 1830. Association at St. Peter's, Great Valley.

[Sept.] 2d [1830]. At Radnor, Mr. Dupuy preached in the morning, Messrs. Clemson and Douglass exhorted. P. M. Mr. Tyng preached, Mr. Bedell closed Services, all interesting and solemn. Delightful weather.

[Sept.] 4th [1830]. Carpenters finished the church on Monday last, just seven weeks from the time they commenced. Bill for church and vestry, \$173.63; lumber, \$108.

[Sept.] 10th [1830]. Took W. Rumsey to Radnor Church to look at the repairs. At the same time chose a site for a sexton's house.



January 15th [1831]. Tremendous snow storm, lasted until the 17th.

29th March, [1831]. Moved up to R. Evans' house.

April 4th [1831]. Attended vestry meeting at Radnor. Raised the pews so as to produce \$216. Some flouncing at it.

Sep. 1st, 1831. Radnor Association. Mr. Bull in A. M. Mr. Morgan P. M. Congregation very large—many more than the house would hold. Fine day.

Nov. 20th, 1831. Radnor A. M. Bishop Onderdonk preached from the text "What shall a man give in exchange for his soul," and confirmed eight persons—viz.: Mr. Isaac Norton, Mr. Maul, Mrs. Buckley, Mrs. Stubs, Miss Rowland, Rebecca Brooke, Mary Williams, Magdalen Priest.

Aug. 28, 1832. Association commenced at Radnor to continue three days. Attendance not so large 1st day.

Aug. 29th [1832]. Association. Congregation so large that we had to take to the woods.

Aug. 30th. Tremendous congregation. Had it in the woods.

Sep. 19th, 1832. Railroad opened between this and Philadelphia.

Oct. 23d [1832]. Subject of Grace Church agitated again. I had some time since declined it.

Nov. 10th [1832]. Mr. Haman [Hayman] and my Bro. Thomas came here to-day with a call from Grace Church to me (Unanimous). May my kind Heavenly Father direct in this. They are to give me from the Church \$300 and guarantee from a school \$500.

Nov. 20th [1832]. Letter from Mr. Tyng in relation to his Brother coming here and expression of his pleasure at my going to the city.

Nov. 25th [1832]. Preached my first sermon at Grace Church. Mr. Wilmer preached for me at Radnor and the Valley. Sent in my resignation.

December 1st, 1832. Vestry meetings at both churches,

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which I attended for the election of a successor to me. Mr. S. Wilmer unanimously elected. Valley vestry met in the morning and Radnor in the P. M.

Dec. 3d [1832]. Forwarded a letter to my father enclosing one from me to Mr. Wilmer, containing the call to these churches.

Dec. 9th [1832]. Valley A. M.—Acts XX, 26-27. P. M., Radnor—Acts XX, 32. Farewell sermons in these churches.

Dec. 12th [1832]. Sold my effects at public vendue, preparatory to a removing to the city.

Dec. 14th [1832]. Moved to the city. Went in by rail.

[Dec.] 31st [1832]. Got into our house to-day, on Race Street, No. 327.

## ERRATA.

Page 26.

For "Dr. Richard Wilton" read Dr. Richard Welton.

Page 37.

For "produced his accepts" read produced his accpts.

Page 80.

For "Tyron Lewis" read Tryon Lewis.

Page 186.

For "Dr. John Siter Parke, b. 10, 1, 1828; d. 10, 29, 1885,"  
read Dr. John Siter Parke, b. 10, 1, 1828; d. 10, 29, 1865.

Pages 15 and 119.

After this history had been printed and a number of copies distributed, the attention of the author was called by Benjamin H. Smith, Esq., to the following valuable information relative to the will of Edward Hughes, referred to on page 15, and to the explanation of the Evan Harry legacy to Radnor Church, referred to on page 119.

The will of Edward Hughes (Hughs), of Easttown, dated December 11, 1716, was proven May 14, 1720, and registered at Philadelphia, in Will Book D, page 155. In it he appoints his son Edward and friend William Davis, of Radnor, his executors, and his friend Thomas Edwards one of the tutors and guardians of his children. But no mention is made therein of Radnor Church. There seems to be no reason to doubt the identity of this testator with the man of that name mentioned on pages 15 and 16.

By Lease and Release of 11, 21-22, 1717, reciting his contemplated marriage to Ann Edwards, Evan Harry (the elder) conveyed 120 acres of land in Merion Township, west of the present Wynnewood Station, Pennsylvania Railroad, to Thomas Edwards, of Easttown, and William Davis, of Radnor, in trust for a life estate to said Evan and Ann, with pro-

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vision that "in case the sd Evan and Ann should happen to leave but one child," then half of the land in fee to said child when of age.

The marriage was solemnized, and Evan died intestate, 1744, leaving one child, Evan, who by will dated July 2, 1748 (Phila. Will Book G 319), left £50 to Radnor Church, £10 in one year from his mother's death and £10 each subsequent year until paid.

In deed of Ann Harry, widow, to Jane Warner, dated Aug. 22, 1758 (Phila. Deed Book H 12, page 138), the insolvency of estate of Evan Harry (the younger) is recited, and the fact that his debts, including the legacy to Radnor Church, were advanced by his mother, who was his executrix.

This valuable information almost certainly establishes the identity of this legacy with that referred to by Mr. Currie (*infra* 58) and explains the delay in payment, and also corrects the erroneous statements made herein on page 119, and the inferences suggested.





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